VTILE-DVLCE:

OR,

Trueths Libertie.

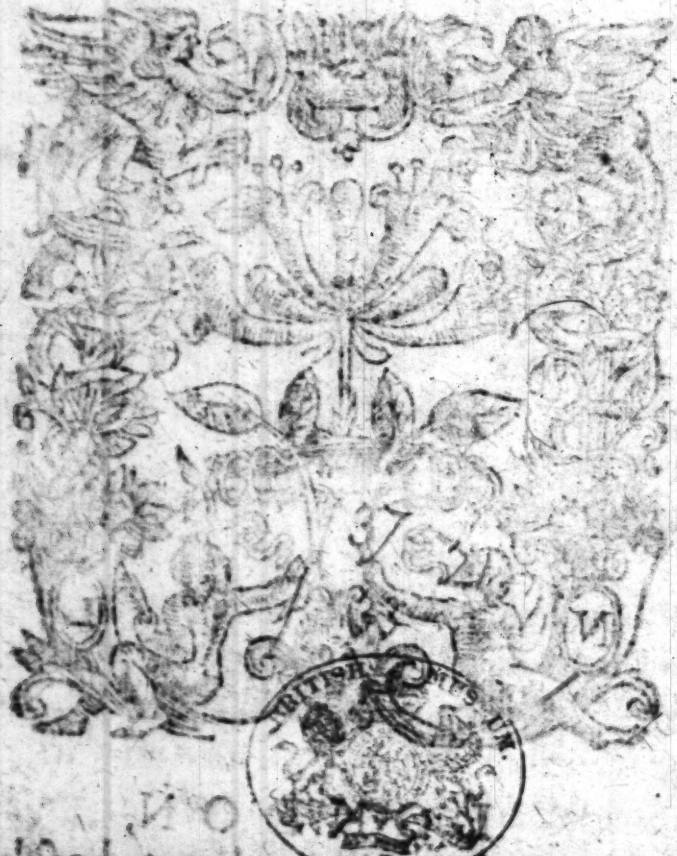
Seuen wittie-wiſe Dialogues, full of delight, and fitte for vſe: verie appliable to theſe times, but ſeaſonable for all ages, till Roomes *idolatrie, and womens de-liacie, be reformed.*



LONDON,
Printed for *Nicholas Ling*, and are to be ſold at his ſhop in Saint *Dunſtons* Church-yard in Fleete-ſtreete. 1606.

UTILE-DULCE:

Truths Libertie.



Printed for Nicholas Bourne, and are to be sold at his
Shop in Saint Dunstans Church-yard in
Fleet-street. 1646.

¶ To the Right Worshipfull, the *Maior, Shiriffes and Aldermen*, together with all that vnfainedly feare God, *and sincerely loue the truth, in that religious and famous* Citie of *Norwich*, *W. B.* wisheth all outward prosperitie, with increase of heauenly grace in this life, and eternall felicity in the life to come.



RIght Worshipfull, Fathers, and Brethren, as *Elisha* said vnto the *Shunamite* (who prouided a chamber for the Prophet) Behold, thou hast had all this care for vs, but what shall we doe for thee? So may I truely say. The Citie of *Norwich* hath beene very carefull for me, and exceeding kinde vnto mee sometime an vnworthy Minister of Christ amongst them, but what shall I doe for them, wherby to shew my selfe thankefull for their loue? fiue yeares it was my blessed hap (through the goodnesse of God) to reape the benefit of two very reverend & godly persons then your Citie Preachers, and now Cittizens of Heauen, (whose memorie is blessed of all that knew them, and must of me be euer honored as my Fathers in the Lord, and with them also I inioyed the labours of many learned and godly persons besides, which made your Citie like *Bethel* and *Iericho*, which maintained the Schooles of Prophets amongst them. Oh the heauenly harmony and sweete amitie that then was amongest you from the highest to the lowest! The magistrates and the Ministers imbracing and seconding one an other, and the common people affording due reverence, & obedience to

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them both. No matters of weight were vsually concluded in your common assemblies for the good of your Citie, before you had first consulted with your graue and godlie Preachers. *It was Dauids ioy*, to see the people goe vnto the house of the Lorde. And whose heart was not filled with ioy, to see in Norwich the continuall resorte that was euery day through the yeare, and that for many yeers togither vnto the holy exercises of Religion, which were continually supported by woorthy and sincere Preachers, and graced by the presence of so many graue and Religious Magistrates? And so great a meeting of learned, godly, and faithfull Pastors; aboue twenty together, of good account haue I seene vsually frequenting the holy exercises, and all hauing pastorall charges in the Cittie, besides those of the Cathedrall Church. And all these were of one heart, and one minde, all as brethren imbracing most louingly each other from the heart, boldely conuersing, and freely reioycing one with another, no man suspecting each other. Such was their care and vigilancie, yea, and such was their grauitie and modestie, yea such was their grace and humillitie, and such was their charitie, and fidelitie; but especially so well were things managed by the wisdome & moderation of those two worthies before mentioned, who were still amongst the rest as presidents, or leaders of an armie, that it was not possible for any iarre or contention to be of any longer continuance then a sparke of fire produced by the violent stroke of the steele and flint, of which a man might truly say, *Oritur moritur*, if any were kindled with one word, the next word quencheth it againe; their heauenly doctrines were greedily receiued of you for the truthes sake, and themselues were alwaies welcome vnto you for their doctrine sake, but whether of their doctrines or their persons were in greater price with you, it is hard for me to say. Being inuited to your houses (as daily they were by one or other) they were seldome or neuer dis-ioyned, but whither some went, all went: none were excluded, to shew that you had not the word in respect of persons, but all were imbraced alike, that all might receiue incourage-

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ment alike in the worke of the Lord: in which course of yours, whether your aboundant loue, or christian wisedom ought to haue the preheminence, I know not: passing sweet was the one, and exceeding pleasant was the other, yea gracious & admirable were you in both chargeable: I confesse it was vnto you, yet such was the loue you bare to those, whose feet brought you the glad tidings of peace, that you counted nothing too deare for them. I write not thus to flatter you: the Searcher of hearts wil witnesse for me, that I speak the truth & lie not, my conscience tels me that I should do you open wrong, if I should not acknowlege the City of Norwich to haue been alwaies as kind and louing to their Preachers, as they haue beene famous for their gouernement. In all, let God haue the glorie. As for my selfe, (the most vnworthy of all) I must acknowledge my selfe by many bands of loue to be tied vnto you, but espetially, for that in my troubles which befell me about matters of my Ministrie (though long since, yet neuer to be forgotten) it pleased you for the most part in your own persons as occasion serued, but espetially in the person of a most worthy Senator, then your chiefe magistrate (and now also a glorious citizen of heauen, to stand forth in the face of all the world for my iust defense, as also afterward when all meanes fayled, to extend your inlarged harts to the vtmost of your power for my maintenance. Abounding was your loue before, but the it superabounded, and by the chearfull working therof it appeared to all the world, that your faith was not dead nor barren, but like *Dauids* blessed tree, planted by the riuers of celestiall waters, which bringeth forth his fruite in due season, without either fading or fall of the leafe; so farre were you from driuing me away (as it hath pleased Enuie to remour it home euen to the place where I dwell) that I must needs confesse, that you did labour to the vtmost of your skill, to haue kept me still amongst you, and no lesse was the care for the rest of my brethren, & fellow laborers, who being in the same predicament with my selfe, were also inforced (through the indisposition of those times) to remoue their tents from amongst you, to the general griefe of

themſelues, and the moſt parte of your Citie, and to place them elſewhere, vpon thoſe aggrauated rumours poſted after me by the malignant meſſengers of the enuious man, it hath bin my happe (God purpoſing for my good I truſt to haue it ſo) to be not a little ſifted in this countrey, where it hath pleaſed the Lord of his goodneſſe to place mee: to which end, there hath beene alſo poſting from hence vnto you for coppies of records and I wote not what, aſſuring themſelues, that from thenſe would come ſuch ſhot that would batter downe my hold, and make me quite to giue ouer; and no leſſe in boaſting manner moſt confidently they gaue out amongſt themſelues. But God be thanked, who ſuffered them like deluded ſoules, no leſſe fooliſh then malitiouſly to triumph before the victorie: and my feare is, that thoſe men which traueled ſo far, and ſearched ſo neare, and were at ſuch coſt, and raked (as it were) ſo many backeſides, and troubled both themſelues, and others, and all for the finding, and reuiewing of an old rotten coffin (ſo many yeares ſince buried with a blocks end in it, for want of a better corſe) haue receiued the moſt hurt themſelues: for ſome of them (beſides the forfiture of their credit which they pawned vpon the bargaine) haue prooued ſince that, like cloth that ſhrinkes in the wetting, and hauing borrowed till no man will truſt them, are glad to liue where no man doth know them, ſhifting for themſelues *tanquam individua vaga*, which are *vix demonſtratiua* in their owne countrey, wherof I take no pleaſure at all, for I haue alwaies wiſhed them more good then they doe themſelues: and I hope, the reſt of their confederates will make good vſe of their fellowes falls. But as for you, right Worſhipfull, and in the Lord intirely beloued, your hearts, and hands haue euer bin free from ſuch kinde of practiſes, and bleſſed be God that hath euer kept you from caſting in your lot amongſt them, whoſe deuiſing hath bin ſtill to ſpreade nets for the innocent and ſimple man: and as the remembrance of your antient loue doth much reioyce me; ſo is my ioy much more increaſed, through the conſtant continuance of your loue, which by many ſignes and tokens, did moſt plentifully ap-

peare, when(after many yeares discontinuance) it pleased the Lord of his goodnesse, to bring mee amongst you againe. And now, beloued in the Lord, what remaineth, but that you continue your antient & holy courses, that so the fame of your faith, loue, and zeale, which is spread farre and neare, may increase yet more and more, to your euerlasting commendation. And if you haue still the holy assemblies and sacred exercises of religion continued amongst you, as I hope you haue, I beseech you be thankfull vnto God for them, and make your best vse of them while you may. And you that be the worthy Senatours and gouernours of that Citie, let me intreate you to follow the good example of your predecessours, grace the holy assemblies with your presence, and goe before the people to Gods house; as *Dauid* did in fetching home the Arke; incourage your Pastors and Preachers still, and shew forth the power of religion in your holy conversation and good gouernment, as you haue done. And my good brethren which be of the ministerie in that Citie, if I haue found grace in your eyes, and may be counted worthy to aduise you in the Lord, be you all of one heart and of one minde in the Lord. And I beseech you forget not the holy counsell, which one of your antient Fathers and Pastours was wont oftentimes to put you in minde of; though there may be some difference in opinion, about matters of circumstance and lesse weight, yet let there be no difference in brotherly affection, but loue one another in the Lord from the heart, remembring that of the Apostle: If any be otherwise minded, God shall reueale it vnto him in his good time: and let none be too forward in rushing into the heart and conscience of his brother, for that is (as you know) Gods prerogatiue, but rather imitate the Lord himselfe, who said; if *Solomon* did sinne against him, he would visite him with the roddes of the children of men: but yet his louing kindnesse and mercy, he would not take from him. So, though there may perhappes arise some hote disputes amongst you, about this or that, and in heate, you may perchance sometimes strike too hard, and make the sparkles

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flie too fast; yea, cause may be giuen sometime to reprehend one another roundly, as *Paul* did *Peter*, yet let charitie & louing kindnes neuer depart frō amongst you, & the God of peace shall blesse you as he hath done, to the wonder of the world. I know you are already established in the present truth, and therefore neede none of my instructions: yet, for somuch as sound faith hath neede of a strengthning, and a pure minde, of a stirring vp, and a wearie heart, of a warming, I beare my selfe somewhat bold vpon your Christian patience, to write thus vnto you as I doe. And now (right Worshipful, and the rest of your Citie beloued in the Lord) for a testimonie of a heart that would be thankfull, if my *velle & posse*, would be sutable the one to the other, I doe heere offer vnto your Christian consideration, & curteous patronage, these Dialogues, which I haue at times, for my owne recreation, translated out of Latine into english. And because they containe varietie of matters, therefore I dedicate them to your whole Citie, which also comprehendeth varietie of wits and dispositions. I trust you will accept them in good part, as you alwaies haue done my selfe, and all my poore and slender indeuoures in former times: which if you doe, you shall incourage me to labour heereafter, in arguments of greater moment, if greater may be. In the meane time, I commend you to the grace of God. And as I haue you alwaies in remembrance in all my prayers, so I beseech you, forget not mee in yours, nor the whole Church of Christ, that so the communion of Saints, may not sound onely in our lippes, but may bee powerfull in our hearts, and fruitfull one towardes another, vntill wee shall all fully inioy that blessed fellowshippe of the Saints, which the Lord Iesus Christ, our head and blessed Redeemer, hath purchased with his blood, and reserued for vs in the heauens, *Amen*. From my studie at *Reading*, in Barkeshire, 1606.

Your seruant for the Lord Iesus,

William Burton.

A dialogue of Fish-eating, both *pleasant and profitable, wherein are* many excellent poyntes of Divinitie discussed, *but chiefly that of the right vse of thyngs indifferent,* very necessary for these times.

The Speakers are onely two.



1 *Lanio*, that is, a Butcher.
2 *Salsamentarius*, that is, a Fishmonger.

Butcher.

HOw now lusty Fishmonger? haue you yet bought you a rope?

Fishmonger A rope Butcher, what to doe?

Bu. What to do? to go hang thy selfe.

Fish. Why man, I am not yet weary of my life.

But. But you will be ere it be long.

Fish. Why Butcher, what is the matter?

But. If you knowe not, I will tell you. There is comming towards you, a very Saguntine famine (as they cal it) that will make you euen goe hang your selues.

Fish. Good wordes Butcher, let this come to our ennemies: how commeth it about, that of a Butcher you are so sodainely become a diuiner of such great calamities?

But. It is no diuination, doe not flatter your selfe, the

matter is euident, and the thing it selfe is already in the open market place.

Fish. You trouble my minde much, shew it mee if you haue any thing.

But. I will shew it you to your great griefe: There is of late come forth an edict from *Rome*, that from henceforth it shal be lawful for euery man to eate what he list. And what then remaines to you and your order, but an insatiable hunger with your rotten salt fish?

Fish. For my part, I care not, if any man do list to eate snailes or netles, let him: but is any man forbidden to eate fish?

But. No, but there is libertie graunted to all men, to eate flesh that will.

Fish. If this be all, then goe thou and hang thy selfe: for I hope to gayne more hereafter than euer I haue done.

But. Yea, great commings in, but hunger to the full: or if you had rather heare more merry newes, henceforth you shall liue more cleanely, neither shall you vse to wipe your snotty nose, which is euer iching with scabbes, vpon your arme, as you were wont to doe.

Fish. Ha, ha: now we be come to the toppe: the blinde reproacheth the one-eyed, I would it were true that you tell me, but I am afraide you doe but fede me with a false ioy.

But. That which I tel you is too true, but whereupon do you promise to your selfe greater gaine?

Fish. Because that the world is come to that passe, that loke what is most forbidden, that men do most of all desire.

But. And what of that?

Fish. Because more will abstaine from eating of flesh, when there is libertie giuen to eate it, neither will it be counted a daintie banquet indeede, where there is no fish, as the manner hath beene amongst our forefathers: therefore I am glad that the eating of flesh is forbidden, and I would also that the eating of fish were forbidden, for then

would

would men more gladly buy it then now they do.

But. Surely a goodly wish.

Fish. This I could wish, if I respected nothing but the gaine of money, as you do, for the loue whereof you haue deuoted your grosse flesh-deuouring bodie to the infernall spirites.

But. You should seeme to be all salt, by your vnsauorie speech.

Fish. What hath moued the Romaines to release men from that lawe which restrained fleshеating, and hath bin obserued so many ages?

Butcher They thinke (as the truth is indéede) that by Fishmongers the cittie is polluted, the earth, the ayre, the waters, and the fire are infected, and the bodies of men are corrupted, for by eating of fish the body is filled with rotten humors, and from hence procéede feuers, consumptions, gowtes, the falling sickenesse, leaprousies, and what not? Discommodities of fish eating.

Fish. Tell me then (maister *Hippocrates*) why in good gouerned Cities it is forbidden to kill bulles and swine within the walles? And it were more for the health of the Cittizens, if there might be no cattell killed within the walles. Why haue Butchers a certayne place allotted them to dwell in, for feare that if they should dwell euery where, they would soone infect the whole Citty with the plague? Is there any kinde of stinch more pestilent than the corrupted blood and dregges of beasts and other liuing things?

But. These things be very swéete spices, if they be compared with the rotten sauor of fish.

Fish. To you I thinke they be méere spices, but not to the Magistrates which haue remoued you from the Cittie. And howe swéetely your slaughter-houses do smell, let them declare that passe by them, holding their noses: yea alike the common people, who had rather haue tenne bawdes dwell by them then one Butcher.

But. But neither pondes nor whole riuers will suffice

to wash your rotten salt fish: and it is truely said, that you spend water in vaine, for a fish alwayes smelleth like fish, though you should besmeare it with sweet oyntments. And no maruel though they smel so when they are dead, for the most of them do smel so sone as they are taken. Flesh bee-ing powdred in brine may be kept very sweet many yeeres together, and common salt wil preserue it from smelling: being dried in the smoake and the wind, it gathereth no ill sauour. If you should do al this vnto fish, yet it would sa-uour stil like fish. By this alone you may coniecture, that there is no rotten sauor to be compared vnto that fish ma-keth. And fish corrupteth and putrifieth the very salt it selfe, whose nature is to preserue things from putrefaction, whi-lest by his natural force it both shutteth and bindeth, and also excludeth and keepeth out whatsoeuer might hurt out-wardly, and drieth vp inwardly whatsoeuer might putrify the humors. In fishes onely salt is not salt. Some dainty or delicate person perhaps doth hold their nose when they goe by our slaughter houses, but no man can abide in the boate where your salt fish lieth. If vpon the way any tra-uelers chaunce to meete your cartes loaden with your salt fish, what running is there til they be past it? What hold-ing of noses, spitting, and coughing? And, if it were possi-ble, that pure salt fish could be brought into the citie, as we doe the flesh of beasts that we kil, yet the Lawe would not suffer: but now what shal be done to those that are rotten before they be spent? And yet how often doe we see your damned marchandise taken by the Clarke of the Market, and cast into the riuer, and your selues fined for bringing such stuffe to the Market? And this should be done oftner than it is, but that they (being corrupted by your bribes) doe more respect their owne priuate gaine, than the good of the common-wealth.

Fish. Although no man did euer knowe of any Butcher fined for selling of meazled porke, or rotten sheep that haue died in a ditch, & shoulders of mutton eaten with worms, yet by washing of them, and besmearing them ouer with

fresh

fresh blood, the matter hath beene tolerd.

But. You cannot shew such a president amongst all of vs, as we can shew amongst you, as of an eele sodden with a crust of bread, there died nine citizens, a horrible thing: with such daintes doe you furnish mens tables.

Fish. You tell of a case that no man could ausyd, if God would haue it so: but with you it is an ordinary thing, to sel cattes for conies, and dogges for hares. I say nothing of palties made of mans flesh.

But. What doe you know by me? you vpbraide mée by mens abuses, let them answer these matters that commit them, I do but compare trade with trade, and gaine with gaine: so you may also condemne Gardiners, for that against their willes they may sometimes sell hemlockes or wolfes bane for colewortes: so may you also condempne Apothecaries, for that sometime vnawares they giue poisons insteade of medicines. There is no trade so frée from offence, but such mischances may now and then happen: but you Fishmongers, when yée haue done what you can, yet is it poyson that you sell, if you should sel a crampefish, or a water snake, or a hare of the sea, caught and mingled together with other fish in your nettes, it were a chaunce, and no crime, neither were you any more to be blamed for it than a Physition, who oftentimes killeth that sicke body which he intendeth to cure. This might be borne withall, if only in winter time you did thrust out your filthinesses, the rigor of the season might mitigate the plague: but now in the heate of summer you cast out your rotten garbage, and the Autumne, which is daungerous of it selfe, is by your meanes made more dangerous. And when the yéere doth renew it selfe, and hidden humours doe againe shew themselues, not without great danger to the bodie, then do you for two whole moneths together play the tyrants, corrupting the infancie of the spring with vntimely age. And when this should be holpen by nature, that bodies, being purged from bad humors, might be renewed with new moisture, you fill them with more rottennesse, and stine-

king corruption: and if there be any corruption in the body, by your meanes it is increased: and if there be any good humors, they are also corrupted. And this also might be borne withall, if you did corrupt mens bodies onely. But now, because by the difference of meates, the organical instruments of the minde be corrupted, it commeth to passe, that the minders of men are also infected: for the most part, you shal see these same great fish eaters, such as the fishes themselues are, that is, they looke pale, they smell, they are blockish and mute.

Fish. Oh sir, you are another *Thales*, one of the seaven wise men of *Greece*. Now then I pray you doe they looke and smel which liue vpon beetes: doe they looke like beets, do they sauor of them: how do they look and sauor that eate of oxen, sheep, & goats: Forsooth like oxen, sheep and goats, do they not: you Butchers sel kids flesh for daintie meate, and yet as it is subiect to the falling sickenesse it selfe, so it breedeth the same disease in those that loue flesh, were it not better to please the hungry stomacke with salt fish?

But. As though this were the onely lie, that the naturall Philosophers haue written, but admit that they be all true which they write, yet to bodies that are subiect to diseases, oftentimes those things that be of themselues exceeding good, proue very bad: We sell kiddes flesh vnto those that are troubled with feuers, & consumption of the lungs, but not to giddy braines.

Fish. If fish-eating be so hurtful as you would make it, why doe the magistrates allow vs to sell our wares all the yeere, and restraine you from selling of your commodities a good parte of the yeere.

Note that of the Phisitian.

But. Whats that to me: peraduenture that is procured by bad Physitians, to the end their gaines might be the more.

Fi. What doe you tell me of bad physitians: why man, none are more enemies to fish than they be.

But. O deceiue not your selfe, they doe not that for any loue that they beare you, or to the fishes, when they can abstaine

Paine from them: none more religiously, they know what they doe well enough, they doe thereby prouide for themselues, and their owne health. That which makes many to cough, to languish, to be sicke, is good prouision for them, and they like it well.

Fish. I wil not speake for Phisitions, let them reuenge themselues vpon thee, (as I doubt not but they will) if euer thou fallest into their nets. It sufficeth me that I haue to defend my cause, the good life of our forefathers, the authoritie of the most approued Writers, the approbation of the reuerend Bishops, and the generall custome of christian countries, whome if you will condemne all of madnes, you may: but I had rather be madde with them, than sober with Butchers.

Bon. You will not patronize the Physitian, neyther will I be a censurer of our forefathers, or the common custome, I was alwayes wont to reuerence them, but not to inueigh against them.

Fishm. In this respect you are more wary than godlie, vnlesse I be deceiued in you.

Bon. In my opinion, it is good for men to beware how they haue to do with such as haue auctority in their hands: but I will tell you what I thinke, according to that which I read in my Bible, that is, of the vulgar translation. The Butcher discourseth out of the Bible.

Fish. That is of a Butcher you may become a Diuine.

Bon. I thinke that the first men, so soone as they were created of the purest clay, had very healthfull bodies, which appeareth by their long liuing. And further, that paradise stode in a most commodious and healthfull ayre. And I do thinke that such bodies in such places, yeelding on euery side a sweete ayre, by reason of the sweete herbs, trees and flowers that there did grow, might liue long without any meate, and the rather, I thinke so, because the earth abundantly powred forth euery thing of it owne accord, without the labor of man: for the dressing of such a garden was rather to be counted a pleasure than a labour.

Fish. And yet that which you say is likely but go on.

Bon.

But: Of that great variety of things (which cause of so fertile a ground) there was nothing forbidden, but only one tree.

Fish: Most true.

But: And that for no other cause, but that by their obedience they might acknowledge their Lord and Maker. And this I thinke, that the earth when it was young, did bring forth all things more happily, and of better juyce, then it doth now, being old and almost barren, but especially in Paradise.

Fish: Not unlike: what then?

But: Therefore to eate there was of pleasure, not of necessity.

Fish: I haue heard so.

But: And to abstaine from tearing, or butchering, living creatures, was then a point of humanitie, not of ciuilitie.

Fish: I know not that. I reade, that after the flood, to feede vpon liuing creatures, was permitted: I do not reade that it was forbidden before. But why should there bee now a permission granted to eate of them, if it were permitted before?

But: Why doe we not feede vpon frogges, as well as vpon other liuing creatures? Not because they are forbidden, but because we abhorre them. And it may be, that God in that place, doth but admonish men what meates are fittest for humane frugalitie, and not what he would permit to be eaten.

Fish: I am no Sooth-sayer.

But: But we reade, that so soone as man was created, it was said vnto them; beare rule ouer the fishes of the sea, and the fowles of the aire, and all liuing things that moue vpon the earth. What vse is there of this dominion, if it be not lawfull to eate of them?

Fish: O cruel Maister, doost thou so deuoure thy men, and thy maides, thy wife and thy children: but by the same reason thou maiest eate thy chamber-pot too, for thou

which beares rule ouer it.

But: But heare againe you prowd Fish monger, of other things there is an vse, and the name of rule is not in vaine: The horse doth beare me on his backe, the camell carrieth packes, but of fishes what other vse can there be, but to feede vpon them?

Fish: As if forsooth, there were not a number of medicines made of fishes. Againe, there be many things that be made onely for the delight of man, who also in the beholding of them, may be drawne thereby to an admiration of the Creator. Peraduenture you will not beleeue that Dolphines doe carry men vpon their backes. But to conclude, there be fishes which doe fore-shew a tempest to be at hand, as the Hedge-hog of the the sea: doe you not want such a seruant at home sometime?

But: Well, grant that before the floud, it was not permitted to eate of any thing but of the fruites of the earth, yet it was no great matter to abstaine from those things which bodily necessity required not, and in killing whereof, was a shew of cruelty. This you will grant me, that the feeding vpon liuing creatures, was permitted from the beginning, for the imbecility of mans nature. The floud brought cold with it: and we see at this day, that in colde Countries men are more giuen to eate then in hote: and the ouer-flowing of waters, did either extinguish, or much corrupt the fruits of the earth.

Fish: Be it so: What then?

But: And yet after the floud men liued aboue two hundred yeares.

Fish: So I beleeue.

But: Why then did almighty God permit those that were so strong without comparison to eate of all things, and afterward restrained those that were of a farre weaker constitution and shorter time, to certaine kinds of meates, as he gaue in charge by *Moses*?

Of the restraint of meates vnder the Lawe.

Fish: As if it were for me to giue a reason of Gods doings. But I thinke the Lord did then as Maisters vse to

one, who abridge their seruants of their libertie, which be-
fore they allowed them, when they see that they abuse their
Maisters lenity and kindenesse. So we take from a horse
that is too lusty and vnruly, his beanes and oates, and gine
him but a little hay, and then ride him with a sharper bit
and sharper spurres. Mankinde had shaken off all feare
and reuerence of God, and was growne into such a kinde
of licentiousnesse, as if there had been no God at all. Here-
upon were ordained lawes, as barres and ceremonies, as
raines, precepts, and threatnings, as bridles, that so men
might repent.

But: Why then doe not those barres and bridles re-
maine vnto this day?

Fish: Because the rigor of that carnall seruitude was
taken away, after that by the Gospel we were adopted to
be the sonnes of God, when the grace of God did more a-
bound, those precepts were abrogated.

But: Gods law is perpetuall. And Christ saith, he came
not to breake the Law, but to fulfill the Law. How then
durst they that came after, so abrogate a good part of the
Law?

Fish: That Law was not giuen to the Gentiles: and
therefore it seemed good vnto the Apostles, not to burthen
them with circumcision, (which the Iewes obserue vnto
this day) lest they should (as the Iewes also doe) place the
hope of saluation in bodily obseruations, rather then in
faith and loue towards God.

But: I omit the Gentiles. By what scripture proues
you that the Iewes (if they would imbrace the profession
of the Gospel) should bee free from the bondage of *Mo-
ses* Law?

Fish: Because the Prophets did fore-tell, that God
would make a new couenant with them, and giue them a
new heart, and they bring in the Lord, abhorring the festi-
uall daies of the Iewes, refusing their sacrifices, detesting
their fasts, reiecting their offerings, and desiring a people
of a circumcised heart. The Lord himselfe confirmed their

pro-

Prophecies, who giuing his body and his blood vnto his Disciples, calleth it a new Testament. Now if nothing were abolished of the old, why is this called a new? The choice of meates is abrogated, both by Christs example, as also by his word, who saith; That man is not defiled with that which goeth into the belly, & is cast out in the draught. The same was shewed to *Peter* in a vision; yea, and *Peter* himselfe with *Paul* and the rest, eateth common meates forbidden by the Law. This matter is handled by *Paul* in all his Epistles, and without doubt, the Christian people to this day doe follow the same rule, as deliuered them from the hands of the Apostles. Wherefore the Iewes are not onely freed from the superstitious obseruation of the Law, as it were from milke, or food that they were familiarly vsed vnto, but now they are driuen from it as a thing out of season. Neither is the Law abrogated, but onely some part of it is commanded to cease, which now would be idle, or in vaine, which may be illustrated by some familiar similitudes in the course of Nature.

The choice of meates abrogated.

Similies.

1 Greene leaues and blossomes doe promise fruit to spring after them. Now when the tree is loaden with fruit, no man desires the blossomes: neither is any man greeued for the losse of his sonnes childhode, when his sonne is growne to mans estate.

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3 No man careth for candles and torches when the Sunne is risen.

4 The tutor hath no cause to complaine, if his scholler (being of a ripe age) doth challenge his liberty, and hath his tutor vnder his owne power or command.

5 A pledge is no longer a pledge, when the things promised are exhibited.

6 The Bride, before she be brought to the Bride-groome, doth comfort herselfe with letters, which he sent vnto her, she kisseth the gifts that come from him, and imbraceth his picture; but when shee inioyeth the Bride-groome himselfe, then she neglecteth those things which shee loued before. But the Iewes at the first, are hardly drawne from their old customes, as a childe is hardly weaned from the breast. Therefore they are almost by force driuen from those figures, or shadowes.

or temporary comforts, that they might wholly imbrace him whome that ceremoniall lawe did promise and shadow.

But: Who would ever haue expected so much diuinity to come from a Fish monger? Truely you are worthy to sell salt-fish no longer, but fresh fish. But tell me one thing, if you were a Iew, as I am not sure whether you be or no, and were in danger of death, by reason of extreame famine, would you die rather then you would eate any swines flesh?

eating nes flesh.

Fish. What I would do, I know; but what I should do I know not.

But. God hath forbidden both, he hath said, *Thou shalte doe no murther*, and he hath laide, *Eate no swine flesh*. In such a case, which commandement should giue place to other?

Fish. First, it is not euident, whether God forbade the eating of swines flesh with this mind, that men should rather die than preserue life by eating of it. For the Lord himselfe excuseth *Dauid*, that contrary to the lawe did eate the shew bread: and when the Iewes were exiles in *Babylon*, they omitted many things which the law prescribed. Therefore I should iudge the law of nature, which is perpetuall and inuiolable, to be preferred before that which neither was euer, and was after to be abrogated.

hy the Ma- bees refuld eate swines sh.

But. Why then are the brethren of the *Machabees* commended, for chosing to die, rather a most cruell death, than once to taste of Swines flesh?

Fish. I thinke it was, because that eating, so commanded by that heathen king, did comprehend vnder it a renouncing of the whole law of their country, euen as circumcision, which the Iewes would enforce vpon the Gentiles, contained the profession of their whole religion, no otherwise then an earnest which serueth to bind men to the performance of the whole bargaine.

But. If then the grosser part of the law were rightly taken away, when the light of the Gospel arose, what is

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the reason that the same, or more grieuous then they, are now commaunded againe; and especially seeing as the Lord doth call his yoke an easie yoke? And *Peter* in the Acts of the Apostles doth call the lawe of the Iewes a hard law, which neither they nor their fathers were able for to beare. Circumcision is taken away, but baptisme is com in steade thereof, I had almost saide, of a harder condition. Then the Infants were deferred vnto the eight day, and if the childe chaunced to die in the meane time, the parents desire of circumcision was imputed vnto them for circumcision. We bring little children immediately from the mothers wombe, and dippe them ouer head and eares in cold water, which hath stode perhappes long a putrifying in a stone font. And if it chaunce to die the first day, or to miscarry euen in the birth, through no default of the friendes, or parents, they say in Popery that the poore miserable infant is damned in hell for euer.

Fish. So they say indeede, but I see no reason for it, for not the want of the sacrament, but the contempt and neglect of the sacrament is dangerous, but especially to the parents: but otherwise, if children die before they can be lawfully baptized, we must beleeue that they are saued by gods election, and by vertue of the couenaunt which God hath made to the faithfull, and to their seede, of which couenant baptisme is but a seale and a pledge, to confirme our faith that doe beleeue, and the childes faith when it commeth to yeeres of discretion: but Gods grace is not tied to his seales or pledges. We are pestered with moe fasting dayes, and festiuall dayes than the Iewes were. They were more free from their meates than we be, for they might all the yeere long eate muttons, capons, partridges, kiddes, &c. so may not we. There was no kinde of garment forbidden them but linsey woolsey: but nowe we must be prescribed what apparrell to weare, of what fashion, and colour, and who must weare silke, and who not: and many things moe I could name, which makes me thinke that the state of the Iewes was farre better than ours.

Of children dying without baptizing

You erre all the way, Butcher you erre: Christs yoke is not such a thing as you imagine it to be. A christian is tied to more things for quantitie, and more hard for quality than the Iewes: yea and to a forer punishment, if hee neglect them or contemne them, but a greater force of faith and loue being ioyned vnto them, doth make those things sweete and easie, which are by nature most hard and greeuous.

ach 9 29. & 1br 2.3 & 1br. 10.28

But. But when the Spirite was giuen in the likenesse of fierie tongues, it replenished the hearts of the faithfull with a most plentifull gift of faith and loue: why was the burden of the Law then withdrawn as it were from weak ones, that were ready to sincke as it were vnder a most cruell burden? Why doth *Peter* (being now indued with the holy Ghost) call it an intolerable burthen?

Fish. It was abrogated in parte, and that for two causes.

First, lest Iudaisme shoulde (as it did beginne) ouerwhelme the glory of the Gospel.

Secondly, lest through the rigour of the ceremoniall Lawe, the Gentiles should be kept backe from Christ, among whom were many weake ones, who were in daunger of a double inconuenience, if some part of the Law had not beene taken away.

First, they might else haue beleeued that no man could be saued without the obseruation of the lawe.

Secondly, they might otherwise perhappes chose rather to remayne still in their Paganisme, than to vndergo the yoke of *Moses* lawe.

Therefore it was meete to allure and catch those weake ones, with a certaine baite of libertie.

Againe, part of the ceremoniall law was then abroga-ted, or changed to some other thing, in regard of them who flatly denyed all, or any hope of saluation to be in the profession of the Gospel, without the obseruation of the law, circumcision, sabbaoths, choice of meates, and many such things. And further, that speech of the holy Apostle saint

Peter,

Peter, where he saith, the Lawe is an intollerable burden, is not to be referred unto that person which hee then sustayned (for to him nothing was intollerable) but to those grosse and weake Iewes, which not without great yrksomenesse did bide vpon the shell, having not as yet tasted the sweete kernell of the spirite.

But. Your reasoning is grosse enough, or (if you will) substantiall enough: but mee thinkes there are causes to know why their carnall obseruations should be now taken away, or at leastwise be left arbitrary to euery mans conscience and discretion. Humane obseruations to be arbitrary and why.

Fish. Why so?

But. Of late I sawe the whole worlde pictured vpon a linnen cloth, but very large, there I sawe how small that part is which doth purely and sincerely professe Christian religion, namely one corner of *Europe* reaching westward, and parte of it towardes the north, and a third parte tending (but afarre off) toward the south, and the fourth reaching to the eastward seemed to be *Polonia*. All the worlde besides containeth either Barbarians, not much differing from bruite beasts, or Schismatiques, or Heretiques, or all.

Fish. But you sawe not all that part which lieth southward, and the dispersed Ilands, noted for worthy christians.

But. I saw them: and I learned, that from thence many preys haue bin taken: but that christianitie was planted there, I heard not. Sith therefore the haruest is so great, I woulde thinke that this were the best way of all for to plant religion there, that as the Apostles tooke away the burthen of *Moses* Law, lest the Gentiles should goe backe againe; so now also to allure the weake ones, it were fit to remoue the bondage of certaine things, without which the world stood well enough at the first, and now might continue as wel, if there were that faith and charity which the Gospel requireth. Againe, I see that there bee many which doe place the cheefest part of piety in the obseruati-

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on of places, garments, meates, fasts, gestures, and sin-
ging, and by these things do iudge their neighbour, against
the rule of the Gospel, from whence it commeth, that when
all things should be referred to faith and charity, by the su-
perstition of these things, both are extinguished. And farre
is he from the faith of the Gospel, that trusteth to such
things: And farre is hee from Christian charity, that for
meate and drinkes sake, will grœue his Christian brother,
whose liberty Christ hath purchased with his blood. What
bitter contentions doe we sée amongst Christians? What
deadly reproaches about garments of this fashion, or that
fashion, and about the colour of garments, and about
meates which the waters yelde, and which the fieldes
yelde? If this mischéefe had infected but a few, it might be
contemned: but now the whole world we sée is at deadly
contention about them and the like. If these things were
taken away, or left to euery mans discretion, wee should
liue in greater concord, and ceremonies neglected, wee
should striue onely to such things as Christ hath comman-
ded, and other Nations would the sooner receiue the Chri-
stian religion, when they should sée it accompanied with
such Christian liberty. And I hope, that he which is now
chéefe Bishop, *Clemens* by name, (which signifieth Milde-
nesse, who is, *animo, pietate q, clementissimus*, both for his na-
ture and godlinesse most milde) to that end he may draw al
men to the fellowship of the Church, wil mittigate al those
matters, which haue hitherto kept many backe from im-
bracing the same. And I hope that he will more respect the
gaine of the Gospel, then the persecuting of his owne right
in all points. I heare daily complaints of diuers exactions
and Churches that be grœued, but I hope he will so mode-
rate all matters, that hereafter he shall be very impudent
that shall complaine.

Fish: And I would to God that all Princes in Chri-
stendome would do the like, and then I doubt not but that
Christian religion, which is now driuen into a strait,
would florish and spread most happily, if the barbarous

nations might perceiue that they were called to the liberty of the Gospel, and not to humane bondage: and that they should not be exposed to repine and spoile, but admitted to be partakers with vs of happinesse and holinesse, when they shall come amongst vs, and finde in vs true Christianity, & christian dealing indeede they wil of themselues offer, more then any loue can inforce or draw from them.

But: I hope that would be effected in short space, if that pestilent goddesse, Reuenge (which hath committed two most mighty Monarches of the world, vnto most deadly warre) were gone to the diuell, from whence she sprang.

Fish: And I much maruell that this is not already effected, seeing as King *Francis* is so full of humanity, as no man more: and Emperour *Charles*, I suppose is sufficiently instructed by his tutors, that by how much the Lord hath inlarged his Dominions, by so much the more should he adde daily vnto his owne clemency and goodnesse.

But: Surely there is nothing wanting in either of them.

Fish: Why then hath not the whole world, that which they so much desire?

But: As yet the Lawyers and Counsellers cannot agree about the limites of their dominions. And you know, that the tumults that are in Comedies, are all waies shut vp and ended with marriages: and in like manner are the tragedies of Princes. But in Comedies marriages are suddainely accomplished: but amongst great Personages the matter is with great difficulties brought to passe: And better it is to haue the wound by leasure brought to head, then presently to haue the soare breake out againe.

Fish: And do you thinke that these marriages are firme bonds of concord?

But: Truely I could wish it were so: but euen from hence I see often times, the greatest part of warres to arise: and if any warre be begunne, while one kinsman bordereth vpon another, the fire doth flame out further,

and is more hardly quenched.

Fish: I confesse it, and doe acknowledge it to bee most true that you say.

But: But is it meete thinke you, that for the brables of Lawyers, and the delaies of marriages, the whole world should suffer so much euill? For now there is nothing safe, and bad men may doe what they list, while it is neither peace nor warre.

Fish: It is not for me to talke of Princes counsells, but if any would make me an Emperour, I know then what I would doe.

But: Well, goe to, imagine that you are an Emperour, and Bishoppe of *Rome* too if you will, what would you doe?

Fish: Nay, rather make mee Emperour and French King.

But: Goe to then, suppose you are both.

Fish: So soone as I had gotten peace in my land, I will send out Proclamation throughout my Kingdome, that no man, vpon paine of death, should touch so much as his neighbours henne. And hauing by that meanes pacified all matters with my owne good, or rather (I may say) with the common good of my people; I would then come to a point about the borders or bounds of my dominions, or about some conditions of marriage.

e Fisher. veth the perour.

But: Haue you no surer bond of peace then marriage?

Fish: Yes, I thinke I haue.

But: I pray you shew it.

Fish: If I were Emperour, thus would I (without delay) deale with the French King. Brother, some euill spirite hath stirred vp this warre betweene vs, and yet the contention that hath beene betweene vs, hath not beene to death, but for rule onely: you for your part haue shewed your selfe a most courageous and valiant warriour; Fortune hath fauoured me, and hath made you, of a King, a Captaine; that which happened to you, might haue fallen vnto me, and your calamity doth admonish vs all of humane

mane condition: we haue both of vs found by experience, that this kinds of contending is discommodious on either side. Goe to, let vs hereafter contend the contrary way: I giue you your selfe, and I giue you your liberty; I accept of you, not as an enemy, but as a friend, let al former quarrells be buried in oblivion, returne vnto your own subiects a free man, and that *gratis*, without any ransome, take your goods with you, be a good neighbour, and hence-forward let vs striue onely about this; which of vs shall ouercome other in faithfulnesse, in good will, and in kinde offices, let vs not striue which of vs shal most inlarge our possessions, but who shall administer and gouerne that which he hath most holy and vprightly. In the former conflict I gat the praise of a fortunate man, but in this, he that ouercommeth shal winne farre greater glory. And truely, to me this fame of Clemency shal purchase more true commendation, then if I had conquered all *France*, and the fame of your gratitude, shall winne you more honour, then if you had driuen me out of all *Italy*. Do not you enuy me that honour which I affect, and I againe shall so fauour your desire, that you shall willingly be a debtor to such a friend: Oh what magnificent and plausible renowne would this curtesie winne vnto *Charles* through the world: What Nation would not willingly submitte themselues to a Prince so milde and curteous?

But. You haue played *Cæsars* part very finely. Now let me heare what you would doe if you were chéefe Bishoppe?

Fish: It were a long whiles worke to prosecute euery point. I will tel you briefly, I would deale, that all the world should see that he is the chéefest bishop in the church, that thirsteth after nothing, but the glory of Christ, and the saluation of mens soules. And such a course would free the name of chéefe Bishop from all enuy, and would also purchase sound and perpetuall honours.

But. But to returne to our former matter againe. Doe the bishops lawes and constitutions bind all that are in

The Fish heere play the Bishop

the Church to obserue them?

Fish. They do, if they be good, and confirmed by the authoritie of the Prince.

But. If the constitutions of the Church be of such force, why doth God in *Deut.* so straightly charge, that no man shall adde any thing to his lawes, or take any thing from the same?

Fish. He doth not adde vnto the law of God, which more plainly vnfoldeth that which lay wrapped vp before, or which doth suggest that which may make for the obseruation of ths law: neither doth he detract from the worde of God, who according to the abilitie of the hearers, doth dispence the word and law of God, reuealing some things, and concealing other some, as the necessitie of the time shal require.

But. Suppose that the bishops, with the rest of the Church, should make a constitution, that no man (returning from Market,) should eate meate with vnwashen hands; he that should breake this constitution, should be in daunger of hell fire?

Fish. I thinke not so, vnlesse the fault be aggrauated with contempt of publike authoritie.

But. Hath a maister of a familie the like authoritie in his house, that a bishop hath in his Diocesse?

Fish. I thinke he hath, according to his proposition.

But. And do his commandements bind in like maner?

Fish. Why not.

But. I commaund that none of my houshold shall eate no Onions, or the like, what daunger is he in before God that shall breake my commaundement?

Fish. Let him looke to that; for it is a breach of the first commaundement.

But. But I see my next neighbour to be in daunger, and when I meete with him, I doe secretly admonish him, to withdraw himselfe from the companie of drunkards, and gamesters, he settes my admonition at nought, and liueth afterward more riotously then he did before. Doth my admonition

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the maister familie, authority.

monition bind him?

Fish. I thinke so. For if we be bound by the Scripture to exhort one another while we haue time, then those which are exhorted are bound to hearken vnto, and obey the exhortations of their brethren.

But. Then whether we counsaile, or exhort, the partie counsailed, &c. is snared.

Fish. Not so, for it is not an admonition, but the matter of an admonition, that doth snare the conscience. For although I be admonished to weare Pantofles, yet am I not guilty of any crime, though I neglect this admonition.

But. From whence haue humane lawes their force of binding?

Fish. From the wordes of Saint *Paul*, Obay those that haue the ouer-sight of you.

But. Haue euerie constitution and ordinance of Magistrates, ciuill and ecclesiasticall, his power of binding the consciences?

Fish. Yea, so it be equall, iust, and lawfully ordained.

But. But who shall iudge of this matter?

Fish. They that made the law, must also interpret the law.

But. He that relieueth his parents, being thereunto compelled by law, whether doth he fulfill the law or no? Of constrained obedience.

Fish. I think not. For first, he doth not satisfie the mind of the Law-giuer: secondly, there is added hypocrisie vnto an vnwilling mind.

But. A man fasteth, that would not fast, except the church did commaund him to fast: doth he satisfie the law?

Fish. Now you chaunge both the Authour and letter of the law.

But. Compare then a Iew obseruing his prescribed fasting dayes, (which he would not obserue vnlesse the law did drive him thereunto) with a christian obseruing his fasting daies, which he would not obserue vnlesse the church did compell him thereunto.

Fish. I thinke he may be pardoned, which for infirmitie

sake borroweth a poynt of the law: but not he that of sette purpose (and when he needeth not) shall obstinately crosse the law.

But. If Gods lawes and mens lawes do alike bind the conscience, what difference then is there betweene them?

The difference betweene Gods lawes and mens lawes.

Fish. He that violateth the lawes of men, doth sinne immediately against man, and mediately against God, (as the Schoolemen say:) but he that breaketh the lawes of God, sinneth immediately against God, and mediately against men.

But. What skils it whether the Vinegar, or the Wormwod be put in first, seeing I must drinke vp both? But what difference is there betweene the authoritie of God, and the authoritie of man?

Fish. A wicked question.

But. But many do beleeue that there is great difference, God gaue a law by *Moses*, which may not be broken. The same God giueth lawes by Magistrates, and Synods of Bishops, and other Ministers, what difference is there betweene them and these? *Moses* lawes was giuen by a man, and our lawes are giuen by men?

Fish. Of the spirit of *Moses* it is not lawfull to make anie doubt.

But. What difference betweene the precepts of *Paul*, and the ordinances of bishops?

Fish. Great difference, because that without controuersie *Paul* wrote by the inspiration of the holy Ghost.

But. Why is not *Pauls* spirit to be called in question?

Fish. Because the consent of the whole Church is against it.

But. Of the spirit of Bishops a man may make some question.

Fish. Not rashly, vnlesse the matter doth manifestly sauour of impietie, or filthie lucre.

Of Councels and their authoritie.

But. What say you of Councels?

Fish. Men must beware how they call their Decrees into question, if they bee lawfully assembled and guided

by

by the holy Ghost.

But. Then there may be some Councell held, to whom these things agree not.

Fish. There is no doubt of that, for there haue beene many wicked Councels: and if that were not so, Diuines would not haue added that distinction.

But. It seemeth then that a man may doubt of Councels.

Fish. Not after they be receiued, and approued by the iudgement and consent of Christian Nations.

But. What other difference can you shew me betweene the lawes of God, and the lawes of man?

Fish. I desire to heare that from you.

But. The lawes of God be vnchangeable, vnlesse they be such as were made to signifie or foreshew some other thing, or to hold the people in subiection for a time, which also the Prophets foretold should end, as touching their carnall sense, and which the Apostles also taught should be omitted.

Other differences betweene the lawes of God and the lawes of men.

2 Againe, amongst the lawes of men, there are found oftentimes wicked, foolish, and pestilent lawes, whereupon they are abrogated, either by the authoritie of the higher power, or by an vniuersall neglect of the people. In the lawes of God there is no such matter.

3 Againe, mans law doth cease of his own accord, when the cause is ceased for which they were made.

4 Againe, mans law is no law, vnlesse it be approued by the consent of the people. The law of God ought neither to be examined, neither can it be abrogated. And albeit *Moses* in giuing the law gathered the voices, and required the consent of the people, yet this was not of necessitie, but to make them the more guiltie, and to leaue them without excuse if they did breake them. For it is an impudent part to contemne that law which thou hast approued, by giuing thy voyce and consent.

5 Lastly, forsomuch as the lawes of men, (which for the most part prescribe bodily things) are inducements to godlinesse,

lineſſe, they ſéeme then of right to ceaſe when any man is growne to the ſtrength of a ſpirituall man, that nowe hée néede not any longer to be bounded in with ſuch raiſes or bounds, ſo that to the vttermoſt of his power he be carefull, not wittingly to offend the weake ones, nor malitiouſly to offend thoſe that are ſuperſtitious. As if a father, for the better preſeruing of his daughters virginity vntil ſhe be married, doth charge hir, while ſhe is a virgin, that ſhe drinke no wine: but when ſhe is growne to be of yéeres, and married to a husband, ſhe is no longer tied to her fathers commaundement. Many lawes are like vnto medicines, or potions, which are oftentimes altered and changed, or taken quite away, according to the nature of their obiects about which they are employed, the Phyſitions themſelues alſo allowing the ſame, who if they ſhould alwayes vſe the ſame remedies which haue béene preſcribed by antient writers, they ſhoulde kill more then they ſhould heale.

Sit ſimilide.

Fiſh. You heap vp a number of things together, whereof ſome I like, and ſom I miſlike, and ſom I vnderſtand not.

But. What if a biſhops lawe ſhall euidently ſauour of couetouſnes, as for example, if he ſhould ordaine that euery pariſhioner throughout his Dioceſſe ſhall twice euery yéere giue a ducket of golde to be abſolued from ſuch caſes as they call epiſcopall caſes, whereby hée may ertort the more of thoſe that are vnder his iuriſdiction, do you thinke he is to be obeyed?

Fiſh. I thinke he is, but in the meane time his wicked lawe is to be cried out againſt, but alwayes without ſedition: but whence is it that the Butcher is ſuch a Queſtioniſt and ſifter of matters? let Carpenters talke of their building, and Butchers of Butchers matters.

But. We are oftentimes troubled with ſuch queſtions at feaſts, and ſometimes the heate is ſo great, that it groweth to fighting.

Howe wee ſhould carrie our ſelues to-

Fiſh. Let them fight that liſt, I thinke that the lawes of our Emperours ought to be reuerently embraced, and

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religiously obserued, euen as proceeding from God, neither doe I holde it safe, or sauouring of godlinesse, sinisterly to conceiue, or suspitiously to speake of publique authoritie. And if there be any thing that may seeme to sauour of tyranny, which yet doth not compell men to impietie, I do holde it better to suffer it patiently, than to resist it seditiously.

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But. By this meanes I confesse you prouide well for them that excell in dignitie, and I am of your minde, neyther do I enuie them, but I would willingly heare what course might be taken for the liberty and good of the people.

Fish. God will not leaue his people destitute.

But. But in the meane time, where is that libertie of the spirite which the Apostles promise out of the Gospel, and which *Paul* so often beateth vpon, crying out, that the kingdome of God is not meat and drinke, and that we that are the children of God, are not vnder a Schoolemaister, and that we shoulde be no longer in bondage to the rudiments of this world, and a number of things more: & Christians be burdened with so many constitutions more than the Iewes were.

Fish. I will tell you Butcher, christian libertie doth not consist in this, that it may be lawful for men to doe what they list, being set free from humane constitutions, but that from the aboundance and feruencie of the spirite, they being prepared for all weathers, (as they vse to speake) doe those things willingly and cheerefully which are prescribed them, that is to say, like sonnes, and not like vnto seruants.

Wherin chr
stian liberty
consisteth.

But. Very wel, but vnder *Moses* law there were sonnes, and vnder the Gospell there be seruants. And more than that, I feare lest the greatest parte of men are of the nature of seruants, which are compelled by lawe to doe their duetie: what difference is there then betweene the old Testament and the new?

Fish. In my opinion, great difference. That which the

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olde Testament taught vnder vailes, the new Testament layeth before our eies. That which the olde foretolde by figures, and shadowes, the new sheweth more cleerely. What that promised very obscurely, and afarre off, this hath exhibited for a great part thereof. That was offered to one nation onely, this doth exhibite saluation indifferently to all. That made a few Prophets and worthie men partakers of that excellent and spirituall grace, this hath plentifully powred out all maner of gifts, as namely of tongues, of healing diseases, of working myracles, of prophecyings, &c. and that vpon men of all ages, sexes, and nations.

But: What is then become of all these things now?

Fish. They are not dead, but asleepe: not perished, but ceased, either because there is no need of them, the doctrine of the Gospel being now published ouer the worlde, or because many being but christians onely in name, want that faith whereby myracles were wrought.

f Miracles.

But. If myracles be needefull for those that be vnbeleeuers, and distrustfull, then now are they needefull, for now the worlde swarmeth with such.

Fishm. There are vnbeleeuers that erre of simplicitie, such were the Iewes which murmured against *Peter* for receiuing *Cornelius* and his housholde vnto the grace of the Gospel. And such were the Gentiles, who supposed that the religion of their forefathers would saue them, and as for the doctrine of the Apostles, they accounted it strange superstition. These, at the sight of myracles were conuerted. They which now distrust the Gospel, after so great light of knowledge, so long shining in all partes of the worlde, doe not erre of simplicitie, but being blinded with euill affections, they list not to vnderstand. No myracles would euer reclaime such persons to a better minde. And now is the time of healing, hereafter will be a time of vengeance, vpon all such as will not be healed of their errour. But to let these things passe, tell mee in good earnest, is it true that you saide, that there is libertie giuen for eating

of flesh, who list, and when they will.

But. I did but iest, to stirre you a little. And if such an Edict were made, the Company of the Fishmongers would be seditious. Againe, the worlde is full of Pharisaicall persons, who can no way else get themselues an opinion of holinesse, but by such obseruations. And they would neyther loose one iote of that glorie which they had gotten, nor endure that their inferiours should haue more libertie than themselues. Neither woulde this be for our commodities that are Butchers, to haue a free vse of all things graunted, for then our gaines would be very vncertaine, whereas now our gaine is more certaine, and lesse subiect to chaunce and labour.

Fish. You saide most truely, and the same discommoditie would redownd vnto vs.

But. I am glad yet, that at the last there is somewhat found, wherein the Fishmongers and the Butchers do agree. Now that I may beginne to speake in good earnest, it were better (as I take it) for the christian people to bee lesse clogged with constitutions and humane ordinances, especially such as doe not tend much to godlinesse, but rather doe hurt, yet on the other side, I will not defend them which reiect all, and care not a strawe for any constitutions of any man. Yea so peeuish are they some of them, that therefore they will doe such and such things, onely because they are forbidden. But yet I cannot marualle enough at the preposterous iudgement of mortall men.

Fish. No more can I.

But. If we suspect any daunger of losing any loade of weight from the constitutions and authoritie of the Clergie, we keepe a stirre, as if heauen and earth should goe together: but although there be so much giuen to humane authoritie, that Gods authoritie is not so much regarded as it ought to be, yet we keepe soundly, and thinke there is no daunger at hand. And thus while we labour to shunne one rocke, wee runne vpon another more deadly, and that without any feare at all. The bishops and clergy are to

Man must be so honoured as God be not defraude of his honour

haue that honor which is due vnto them: who denyeth it especially if they doe according to their names: but it is a wicked thing to transferre that honour vnto men, which is due and proper vnto God, and while we are precise in reuerencing of men, to do little or none at all vnto God. The Lorde is to be honoured and reuerenced in our neighbour, but in the meane time we must beware, that God by this meanes be not defrauded of his honour.

Fish. In like manner wée see many to put so much confidence in outward ceremonies, that they altogether neglect those things which pertaine to true pietie, arrogantly ascribing that to their owne merites, which is due onelie to Gods mercie and goodnesse, setting downe their rest there, from whence they should proceede to greater perfection, and withall, reproaching and iudging their neighbors by those things which in themselues are neither good nor bad.

But. Yea, and one and in the same action, if there bée two things whereof the one is better than the other, we do euer make most reckoning of the worst parte. The bodie and bodily things are euery where more esteemed than the soule, and the things that belong to the soule. To kill a man is counted a hainous crime, and so it is, but to corrupt the soule of man with pestilent doctrine, and viperous suggestions, is a sporte. If a Minister weare a Lay mans garment, he is cast into prison, and seuerely punished: but if he be found drincking and bowsing in ale-houses, and whore houses, if he be a whoremaister, if he be a gamster, if he defile other mens wiues, if hee neuer study the Scriptures, yet (if he be formall) hée is for all that a pillar of the Church, and nothing is sayde vnto him. I excuse not his disorderly going in apparell forbidden: but I blame this preposterous iudgement.

Cases of preposterous iudgement.

Fish: Yea, if hee say not his stint of prayers at his set houres, he is an Anathema, accursed: but if he be an vsurer, or symonist, he goeth scot frée.

Fish: If one should see a Carthusian Friar otherwise clad,

clad, then according to this order, or feeding vpon flesh in Lent, or vpon Fridaies, &c. how is he accursed, abhorred, detested, yea, men feare that the earth will open and swallow vp both the beholder and him that is beheld: but if the same man see him lie drunken in the streetes, or with lies and slanders, raging against the good name of other men, and laying snares through crafty and subtile meanes, to intrap his poore neighbour, no man doth therefore abhorre him.

Fish: It is as if one should see a Franciscan Friar weare a girdle without knots, or an Augustine Friar to weare a linnen girdle in steed of leather, or a Carmelite to go without a girdle. Againe, to see a Franciscane weare shoes, or a Crosse-bearer halfe shood, were a horrible fact, and they worthy for the same to be drowned in the bottome of the sea.

But: Yea, of late there were with vs twoo women, counted both wise women: one of them went home and travelled before her time, and the other fell into a sweund, because they sawe a certaine canon goe before the holy Nunnes, or Virgines (as they will be called) in the next Village, & walking openly without a white garment, and his black cloke vpon it: but the same woman had often seen such birdes banquetting, and reuelling, singing, and daunsing, kissing and ambling, the rest I will conceale, and yet they thought they neuer saw enough.

Fish: Peraduenture that sexe is lawlesse: but you know *Politheseus*, doe you not? hee was very dangerously sicke; the Phisitians had often perswaded him to eate egges and white meates, but all in vaine. To the same effect did the Bishop exhort him, but he (though he were learned, and a Batcheller of Diuinity) did chose rather to die then to follow, the counsells either of the Bishop or of the Phisitians. Then it seemed good to the Phisitians and the rest of his friends, to deceiue him by a wile: there was a supping made for him of egges and geates milke, which they called Almond milke, he did eate it very willingly, and so contiE 3 nuing

using some daies together, at last he beganne to amend, vntil a certaine damsel tolde him what it was, then he began to cast vp that which he had eaten. But the same man that was so superstitious in egges and milke, made no conscience of forswearing a debt that he owed me: for when I in simplicity sent him his bill, he secretly with his naile cut it and rent it, and sware it was cancelled. What more peruerse then this iudgement: he sinned against the minde of the Church, in not obeying either the Bishop or the Physitians, and in manifest periury he had a firme conscience, that was so weake in a messe of milke.

But: Now you make me remember a tale that I heard of late a Dominican Friar tell in his sermon, of a holy Virgine that was oppressed by a young man; the swelling of her belly did plainely argue the fact: she was called before the Abbasse, and the rest of the Nunnery, she pleadeth that she was ouermatched: but you should haue cried out (saith the Abbasse) I should haue done so indeede, but it is a great offence to breake silence in the sleeping chamber.

Fish: Now to requite your tale with the like. I was of late in a place where a couple of Nunnes came to visite their acquaintance; their man through forgetfulnesse had left their portuse behinde: God God what a stirre was there, to supper they wold not go before they had said their euensong, neither would they reade on any other booke but their owne: In the meane time, all the house tarried for their supper. To be short, their man was faine to run backe againe to their Cloister, late in the euening hee brings their owne prayer booke: well, prayers are said, and scarsely had we supped before ten of the clocke.

holy virgins.

But: All this while I heare nothing worthy to be much blamed.

Fish: Because you haue but halfe the storie. While they were at supper, those Virgines beganne to be merry with wine: at length, hauing finished their laughter, the whole company abounded with iests and scoffes, not very pleasing to chaste eares, but his man was more lasciuious

then

them those holy Virgines, which would not goe to supper before they had said prayers vpon their owne beades, and after the maner of their Cloister or Couent: from forbearing they proceeded to play, to dansing, to sing bawdy songs, the rest I dare not tell: but I am afraid there was that night somewhat committed that did scantly become Virgines, vnlesse those fore-warnings, their lasciuious sports, noddings, and kissings, did much deceiue me.

But: This impiety is not so much to be imputed to the Virgines, as to those Priests which had charge ouer them: but goe to, I wil also requite your story with such another, and such a one as I was an eye-witnesse vnto my selfe. Within these few daies there were a company clapt in prison for baking of bread vpon the Lords day, which they said meere necessity droue them vnto. I condemne not this censure, but I like not the preposterous partiality of mens iudgements. A little while after vpon a Sunday, called Palmes sunday, by chance I was to goe to the next Village: there, about foure of the clocke after dinner, it was my hap to meete with I know not whether I may call it, a ridiculous, or a miserable spectacle: I suppose that no drunken feasts had euer more filthinesse: some reele this way and that way with wine, euen as a ship left at sea without a guide, is tossed of the windes and the waues. There were some that went arme in arme to hold vp one another, and yet so weake they were, that they were fit vnderlings, and could hardly rise againe. Many of them were crowned with oaken leaues. A certaine Seignior amongst them, playing the foster-father of *Bacchus*, was carried like a packe vpon mens shoulders, in that manner as men vse to carry a dead corps, his feet vpward, and his head downward, with his face towards this porters legges, lest he should choke himselfe with vomiting, if he had borne vpward, he did pitteously bewray the hole and shoes of those porters that came behinde: neither was any of the porters sober: for the most part they did nothing but laugh, but in such sort, as any man might easily perceiue them to be

Most beastly drunkennes

shoes

sides their wiues. The fury of *Bacchus* had so possessed them all, and with this shew they went through the City euen in the open day light. If these men had but tasted an egge, they should haue beene haled to prison, as if they had killed their father, whereas for losing the sacred sermon, for neglecting the publike worship of God, & for cõmitting so horrible intemperancy, & that vpon so holy a day, & in so publike a manner, to the great offence of God, and griefe of the godly, no man punished thẽ, no man was angry with them.

Fish. Neuer maruaile much at that: for in the middest of the City, in Ale-houses that be next vnto the Church, vpon Sabaoth daies and other holy daies, you shall haue them tipling, singing bawdy songs, dancing, quarrelling, and fighting, with so great noise and tumult, that neither the sermon can be heard, nor any holy businesse be performed without disturbance. If the same persons should at the same time but mend a shoe, or eate a pigge vpon a Friday, they should bee seuerely punished for a most deadly sinne. And yet the Lords day was chiefely ordained to this end; that men might be at leasure to heare the doctrine of the Gospel, and therefore are men then forbidden to worke bodily worke, that they might be at leasure to informe their minders with the wil of God. Is not this strange peruersenesse of mens iudgements?

of fasting.

But. Very strange. Now in the fast it selfe, which is prescribed in Poperie, there be two things, one is the abstaining from meate; the other is the choise of meates. Euery one knoweth the first to be according to Gods commaundement: but the other is, not onely humane, but also contrary to the doctrine of the Apostle; howsoeuer we would excuse the matter, yet here also by a preposterous iudgement it is lawfull for the people to suppe, and it is no fault in them: but to taste of meate forbidden by man, and permitted by God, & his seruants the Apostles, is a deadly sin counted. What a heinous offence would men account it, to receiue the holy sacrament of Christs bodie and blood with vnwashen handes? and indeed it is a fault, but no so

of receiuing the Sacrament.

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little do they feare to receiue the same with an washen hart, and a minde defiled with peruerse and wicked lusts.

Fish. Yea, how many Priests are there, which would rather die then minister the Sacrament in a Cuppe, not yet consecrated by the Bishop, or in such garments as they vsually weare euery day: but amongst these that are so affected, how many do we see, which are no whit afraide to come to the holy Table, beeing as yet full and soule with the former nights surfetting, gurmandizing and drunkennesse? It is forbidden by humane constitution, that no person that is base borne, lame, or poreblind shal be admitted to the holy Ministrie: and here how strict are we? And yet in the meane time we admit euerie where, such as bee vnlearned, gamsters, drunkards, souldiers, cutters, and ruffians. They will say perhaps, they know not the diseases of the minde: but I speake not of secret defects, I speake of such as are more open in the view of al men, then the defects of the bodie be.

Againe, there be great ones that make no bones (as the saying is) of oppressing the liberties, and priuiledges of ecclesiasticall persons, neither yet of ioyning vnto their own houses, such houses as are part of the Churches inheritance, and were giuen by the deuotion and liberalitie of godly and well disposed persons, for the releeuing of such as are aged, and sicke, and poore & needy in the Parish. And yet they seeme vnto themselues very great Christians, if they can rage, and play the mad men against such as omit a ceremonie, leaue out a Collect, or obserue not euerie holy day, or holy day euen, and the like.

Deuoured Church l which we first giuen the vse o poore.

But. Well, let them go, and leaue them to the Lord, who will meete with such hypocrites well inough. Let vs now talke of fish and flesh another while.

Fish. With a good will. Let vs returne then to our former speach of fasting, and fish-eating. I haue heard that the lawes of the church do expressely except children, old folks, sicke persons and weake, great labourers, women with child, giuing sucke, and very feeble.

Of fastin fish-eatin

But. And the same haue I also often heard.

Fish. I haue also heard of an excellent Diuine, *Gerson* I thinke his name is, that hath added this, that if there bee any cause of the like moment, with those which the canons of the Church do except by name, that then also the force of the law doth cease. For there be peculiar habites of states of mens bodies, which do make the restraint of meat more daungerous than an euident disease. And there be secret diseases which yet do not appeare, which in truth may bee so much the more dangerous. And they which compel children, or very old folkes, or sicke and feeble persons, either to taste, or to eate fish, doe commit a double sinne, first against brotherly charitie: Secondly, against the mind and meaning of the Church, which would not haue them wrapped in a law, which cannot keepe it without their owne destruction, or danger.

te that a
ble sinne.

Whatsoeuer Christ did institute, he instituted it to the healthy both of soule and bodie, neither can any potentate chalenge vnto himselfe so great power, as that by his constitutions he may driue any persons to endaunger their liues. As if one by fasting one night, should not be able to sleepe, and for want of sleepe, should be in danger of a frenzie: he that shal driue a man to this inconuenience, is (both against the minde of the Church, and against the will of God) a murtherer of his neighbor. Princes so often as they see cause, do make lawes to punish men by death: what they may do I do not define, this I thinke I may say, that they should deale more safely, if they did not punish any by death, but for such causes as are expressed in the holy scriptures. In heynous crimes, the Lord doth call men away from the vttermost bond of circumstance that may leade thereunto, as in the case of periurie, he forbiddeth to sweare at all: to keepe men from murther, he forbids men to be angrie. We for a humane constitution doe driue men to the vttermost bound or verie point of manslaughter. But so often as there appeareth any probable cause, it is the part of charitie to exhort our neighbours, vnto those things which

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the weakenesse of his bodie doth require. And if there appeare no cause, yet it is the dutie of christian charitie, honourably to interpret the matter, that it might be done with a good minde, vnlesse he that will eate, shall shew therin a manifest contempt of the lawes. And such as shall contemptuously, and seditiously, eate any thing that is forbidden by law, the ciuill Magistrate doth iustly punish. But what euery man may eate in his own house, for the health of his bodie, it is for Physitians, and not for Magistrates to determine.

But if hereupon also any shall be so wicked as to raise any tumult, let him be guiltie of sedition, and not he that prouideth for his bodily health, not breaking either Gods law or mans law. And such is the lenitie and moderation of the Church of Christ, that vpon good cause, they will of their owne accord stirre vp men to vse such things as the health of their bodie shall require, and which their licences or charters will also arme men against the accusations and backbitings of ill disposed persons.

It may be called zeale, if any man shall deale severely with his owne body, for euerie man is best knowne vnto himselfe: but where is the pietie, or where is the charitie of these men, who contrarie to the law of nature, contrarie to the law of God, and contrarie to the meaning of the Church, would enforce their weak brother vnto death, or to some kinde of disease more cruell than death it selfe?

But. Your speach makes me to remember a storie of one *Mounsier Eros*, a learned man, and now verie old, he would neuer eate any flesh vpon Fridayes, nor in Lent, and yet by reason of diuerse infirmities that vexed him, he had a licence or dispensation from the Bishoppe to eate what hee would. This *Mounsier Eros* for his health sake, went on a time to *Fernemia*, and I in kindnesse bare him companie. Being come to *Fernemia*, he turned into the house of an old friend of his, who had often by letters inuited him thither. This friend of his was a man of great wealth, and author-

Mounsier Eros.

ritie. He came to a fish dinner, but *Eros* began to be deade daungerously sicke, there was an armie of diseases vppon him, the ague, the headach, vomiting, the stone, &c. This host, although he saw his friend in great daunger, yet durst not giue him one bit of flesh. And why thinke you? he saw causes inough why he might lawfully doe it, and he had seene the Bishops dispensation, but he feared the tongues of men. And now the disease was growne so farre vppon him, that it was in vaine to giue him any.

Fish. What did *Mounsier Eros?* I know the nature of the man, he had rather die, then to doe any thing that might procure his friend any enuie.

But. He shut himselfe into his Chamber, and for three dayes togither he liued after his olde maner: his dinner was an Egge onely; his drinke was water boyled with Sugar. So soone as the Ague had left him, he took his horse, and carried his diet with him.

Fish. What was that?

But. Almond milke in a Flagon Bottle, and Raisins in the Sunne in a Bagge. When he came at home, he had a fitte of the stone, and hee kept his bedde for it a whole moneth togither. Now because he did eate euery day an Egge at his friends house, there followed a horrible rumour after his departure of eating of flesh, and in that furious manner it was aggrauated, as if he had poysoned tenne men, and this rumor was spread as farre as *Paris*. What doe you thinke to be the fittest remedy against such offences?

Fish. The best remedie that I know, is this, let them powre all their chamber pots vpon their heads, and if they chaunce to meete you, stoppe your nose vntill you are past them, it may be that so they may be ashamed of their follie.

But. Certainely Preachers shal doe wel, sharpely to reprooue this Pharisaicall impietie. But what thinke you of that holke?

Fish. He seemed to be a wise man, who knew full well

what

what Tragedies vpon frinolous occasions would be acted by the foolish people. But it is now time to returne from this long digression, to our former purpose.

But. There is no losse of time in this digression, it is to the purpose, vnlesse perhappes you haue any thing else to adde to that which hath beene sayd already concerning humane constitutions.

Fish. Truly, to mée it séemeth that hée is not a right obseruer of mens lawes, which doth neglect the meaning & drift of the lawe-makers: for hée that vpon holy dayes abstaineth from handy labour, and yet in the meane time is not at leisure to heare Sermons, and to ioyne with the congregation in the exercises of Gods worshippe, doth neglect the chiefest thing for which the festiuall day was instituted: for therefore is one good worke then forbidden, that a better might be done in his stéede: but they which leaue their ordinary businesse, onely to haunt tauerns, and harlots houses, to fight and brawle, to be great drinkers, and riotous, &c. they are double violaters of the holy festiuall day.

The end wh mens lawes are made mu be considere

But. And I knowe diuers which would chuse, rather to die, than to minister the Sacrament, if by chaunce they had tasted any meate that morning, or if but one droppe of water (while they wash their mouth) should chaunce to slippe downe their throate. And yet the same persons haue confessed, that at the same instant they haue carried some priuy grudge against certaine persons, whom they would haue killed, if fit opportunitie would haue serued, neyther did they make any scruple or doubt to come to the holy table of the Lord with this bloody minde.

Fishm. And as preposterous are men in their iudgements concerning vowes. There is no vowe more religious than that of baptisme. Now he that hath vowed a monasticall life &c. and afterward vpon iust cause changeth his garment, or his place, is sought for as if hée had poysoned his father, he is apprehended, haled, and pulled, imprisond, and bound, & many times put to death for the honour

Vowes.

of his order. But they whose life is directly contrary vnto
w of Bap- the vowe which they made in baptisme, while they giue
ne. themselues wholy to serue mammon, their belly, and the
pompe of this worlde, they are had in great accompt, neyther are these men charged with the crime of violating their vow, neither are they accompted apostataes, or back sliders, but good christians.

But. He is punished, that (being moued by some vrgent cause) doth sweare a false oath, but they that mingle
lse oathes. euery third word with a false oath, are not punished.

Fish. These doe not sweare of set purpose, or in good earnest.

But. By the like reason you may excuse him that killes a man, so hee did it not in earnest, or of sette purpose. To sweare a false oath is not lawfull, either in ieast or earnest. And it is a more hainous crime to kill a man in ieast, than in anger. What infamy doth pursue a maide that hath slipt aside, but a slaunderous and backbiting tongue, with a heart fraught with hatred and malice are a greater euill, and yet no body wondreth at them, there is no lawe for
dulterie and theft. them. Where is not the lightest theft punished more seucrely than adultery? No man will willingly conuerse with one that is stained with the infamie of theft, but to be familiar with one that is loaden and couered ouer with adulteries is a great credite, and a point of good neighbourhode accompted. No man will bestowe his daughter vpon a common hangman, which for his stipend doth exe-
hangman, a ommon sol- cute the lawes, but we do like well to haue affinitie with a
ier. common souldier, which hath often against the will both of the parents and magistrates serued in a mercenarie warre, which hath bin defiled with so many whoredoms, rapes, sacrileges, murthers, & other most hainous crimes, which either in the wars themselues, or in going to them, or returning from them, are wont to be committed, such a one doe we make choise of to be our sonne in lawe: such a one that is worse than any hangman doth a virgine doate vpon, and that we accompt great nobilitie that is gotten

by mischiefe and villanie. For that taketh away a mans mony, is hanged, but that they by purloyning the common stocke of Churches and townelyps, by monopolies, by vsuries, yea by a thousand wiles, and deceitfull trickes doe spoyle many, are reckoned amongst the chiefe men of the parish. Theeues.

Fish. So, they that giue poison to some one person, are punished by the lawes as a poysoner, but they that infect and kil the people with infected wines and corrupted oiles, are lawlesse. Poysoners.

But. I haue knowne some Monkes so superstitious, that they would thinke themselues in the handes of the diuell, if by chaunce their holy vesture were left off, but although they giue themselues to lying, and slaundering, to drunkennesse and enuie, they feare no such matter. Superstitious Monkes.

Fish. And such doctes a man may finde amongest vs many, who do not thincke their houle safe from the power of the diuell, and malice of witches, and wicked spirites, vnlesse they haue consecrated holy water, or a holy candle, or a horse shoe nailed vpon their chimneyholde, but they feare not their houses wherein daily God is prouoked by so many meanes, and the diuell is daily worshipped. Foolish armes agenst the diuell.

But. And howe many are there that trust more to the helpe of the virgine *Marie*, or of Saint *Christopher*, than of Christ himselfe. The mother of Christ they worship with candles, images, and songs, but Christ himselfe they doe most obstinately and stoutly offend with their wicked liues. And for such trifles as these and others that we haue spoken of, how great breach is there of brotherly charitie: how bitter hatred and hart-burning: what virulent backbiting and traducing of mens names: Against which, both Christ in the Gospel, and *Paul* in his Epistles doe vehemently inueigh: And which all Diuines and Preachers should strongly beate downe.

Fish. Indeede it should be so: but there be many amongest them, who hadde rather haue the people, and princes, and bishops at that passe, than otherwise. And againe,

ther be which do see more sound or vnderstand these things than the common people doeth, or if they doe vnderstand them, they dissemble their knowledge, taking more care for the belly than for the Lorde Iesus. Hereupon it commeth to passe that the people being on euery side corrupted with preposterous iudgements, are confident where there is cause to feare, and afraide where there is no daunger. There they stand at a stay, where they ought to goe forward, and there they march forward, from whence they ought to retire. And from these so ill taught, if a manne shoulde attempt to plucke any thing away of their olde customes, they would crie out that hee is a raiser of sedition: as if it were sedition for a man, by good medicines, to reclaime or purge a bodie corrupted, which vnskilfull Physitians haue had long in handling, and brought to a naturall habite of corruption. But it is time to breake off this complaint which hath no end.

But. As I was lately reasoning of these matters at supper, by ill hap there was a certaine fellow in presence that was lowsie, ragged, pale, lanke, drie, and with a withered crabtree face very ghastly, he had scarce three haires vpon his scull, so often as hee spake he shut his eies, they said hee was a diuine: he called mee a disciple of Antichrist, and many other things he babbled out.

Fish. What saide you? were you mute?

But. I wished hee might haue one mite of a sober mind in so filthy a braine, if he had any braine at all.

FINIS.

Naufragium.

Naufragium.

A pittifull, yet pleasant Dialogue of a Shipwracke, shewing what comfort Popery affoordeth in time of daunger.

BRITISH MUSEUM

The speakers names.

Antonius, Adolphus.

Antonius.

YOu tell me horrible things *Adolphus*, of your sea voyage, is this to be a Mariner? God keepe me from going to sea.

Adol: Yea, that I haue told you hitherto, is meere sport to those things you shal now heare.

Anto. I haue heard of euills more then enow, I trembled all the time you were reciting them, as if my selfe had béene in danger with you.

Adol. But to me my labours past were pleasing enough. But that night there happened a certaine thing, which for a great part of the night, toke away all hope of life from the Maister of the ship.

Anto. What I pray you?

Adol. The night was somewhat light, and in the top of the maste stode one of the mariners in the basket (for so I thinke they cal it) looking about to see if he could spie any land; fast by this man beganne to stand a certaine round thing like a bal of fire, which (when it appeareth alone) is to the ship-

men a most fearefull signe of hard successe, but when two of them doe appeare together, that is a signe of a prosperous voyage. These apparitions were called in old time *Castor* and *Pollux*.

Anto. What had they to doe with sea-men, being one of them a Horse-man, the other a Champion, or stowt warrior?

Adol. So the Poets did feigne. The Pilot of the ship sitting at the sterne, said to him that was aloft; fellow (for so doe the ship-men call one another) dost thou not see what a companion stands by thy side? I see it (said the other) and I pray God it be for good: By and by the fiery globe sliding downe by the ropes, tumbled it selfe until it came to the Maister of the ship.

Anto. Did he not die with feare?

Adol. No, Mariners are accustomed to monsters. It having stayed there a while, it roled it selfe along the brimmes of the ship, and falling from thence downe into the middle rowmes, it vanished away. About mid-night the tempest beganne to increase more and more: did you euer see the Alpes?

Anto. Yes, I haue seene them.

Adol. Those mountaines are but hillockes in comparison of the waues of the sea: so often as we were heaued vp with them, we might haue touched the Moone with our fingers; so often as wee went downe againe, it seemed vnto vs as though the earth had opened, and we had beene going directly to hell.

Anto. O madmen that commit themselues to the sea!

Adol. The mariners striuing with the tempest, but all in vaine, at length the Maister of the ship came vnto vs very pale.

Anto. That paleneſſe doth presage some great euil.

Adol. My friends (quoth he) I can be no longer Maister of my ship, the windes haue gotten the vpper hand, it remaineth now, that we commit our selues vnto God, and euery man to prepare himselfe for extreamity.

Anto.

Anto. O right Scythian sermon!

Adol. But first (quoth hee) the ship must be disburdened, necessity hath no law, a sore weapon it is, there is no remedy, better it is to saue our liues, with the losse of our goods, than to lose both goods and life together. The truth preuailed, many vessels were throwne ouer into the sea, ful of rich marchandise.

Anto. This was indéede to suffer wracke.

Adol. There was a certaine Italian in the ship, who had gone Ambassador to the King of Scots, hee had a chest ful of plate, gold rings, cloth, and like apparel. Of an I

Anto. He would not bestow them vpon the sea.

Adol. No, but desired either to perish with his beloued riches, or to be saued with them. Therefore he was somewhat wilful, and stode against the rest.

Anto. What said the ship-maister?

Adol. We could be wel content (quoth hee) that thou, and that thou hast, should perish together: but it is not fit that all we should be in danger for the saning of thy chest: if you wil not be ruled, we wil throw both you and your chest hed-long together into the sea.

Anto. A right mariners oration.

Adol. So the Italian lost his goods, wishing all euil both to the heauens and the hells, for that hee had committed his life to so barbarous an element. A sorry uenge.

Anto. I know that is the manner of Italians.

Adol. A little while after, when we saw that the windes raged more and more, and we had done what we could, they cut the ropes, and cast the sailes ouer-bord.

Anto. O miserable calamity!

Adol. Then the Maister came to vs againe, friends (quoth he) the time doth exhorte euery man to commend himselfe to God, and to prepare himselfe for to die. He was asked of certaine, who were not altogether ignorant of seafaring, for how many houres he thought the ship might defend it selfe, he said that he could promise nothing, but aboue three houres hée said it was not possible.

Ante. This speech was yet harder then the rest.

Ad. When he had so said, he commanded al the ropes to be cut, and the maine-masse to be sawen downe close by the boye wherein it stood, and together with the saile-yardes to be cast ouer bord into the sea.

Ante. Why did he so?

Adol. Because (the saile being gone or torne) it serued to no vse, but to burthen the ship: all their hope was in the sterne or rudder.

An. What did the passengers & shipmen in the mean time?

Adol. There you should haue seene a miserable face of things, the mariners singing *Salue regina*, they cried to the Virgine *Mary* for help, they called her, the star of the Sea, the Queen of Heauen, the Lady of the world, the hauen of Helth, flattering her with many other titles which the holy Scriptures neuer gaue her.

regina.

shifts.

Ante. What had she to doe with the sea, that I thinke neuer went to sea in all her life?

Adol. Venus had sometimes the charge of mariners, because she was thought to be borne of the sea: and because she gaue ouer her cure, the Virgin mother was substituted in her stead, which was a mother, but no virgine.

Ante. Now you iest.

ulous
sition.

Adol. Many falling flat vpon the bordes, did worship the sea, crying; O most gentle Sea, O most noble Sea, O most rich Sea, O most faire Sea, be quiet, saue vs: and thus they cried to the deafe sea.

Ante. O ridiculous superstition! what did others?

Ad. Some did nothing but vomite, and some made vowes. There was a certaine Englishman, who promised golden mountaines to his Lady of *Walsingham*, if euer he came safe to land. Others promised many things to a wodden crosse that stood at such a place: and others to another that stoode in ano place. The like vowes were made to the Virgin *Mary*, which raigneth in many places, and they thinke their vow of no effect, except they name the place.

Ant. A iest, as though the Saints did not dwel in heauen.

Adolphus

Adol. There were that vowed to become Carthusians. There was one who vowed to go to S*t*. *Iames* of *Compostella*, barefoted, and bare headed, with nothing vpon his bodie but a shirt of male, and begge for victailes.

Anto. Did none remember S. *Christopher*?

Adol. Yes, I heard one (but I could not forbeare laughing) promise Saint *Christopher*, which standes in the great Church at *Paris*, a ware Candle as bigge as himselfe. Now this *Christopher* is rather a mountaine than an Image, and this he cried out as loude as euer he could, for feare he should not be heard, and this he often repeated. One of his acquaintance that by chaunce stode next vnto him, pulled him by the sleeue, and warned him to take heede what he said: for (said he) if you should make sale of all that you haue, you are not able to pay your vow. Then the other with a lowde voyce (lest *Christopher* should heare him) said, hold thy peace fool, dost thou think that I speake as I meane, or meane as I say? If once I get to land I will not giue him a tallow Candle.

Anto. O grosse wit, I thinke he was a Hollander.

Adol. No, but he was a Zelander.

Anto. I maruaile that none remembred *Paul* the Apostle, who himselfe was sometime at sea, and suffered shipwracke, and out of a broken ship swamme to land, he hauing beene in daunger himselfe, would perhappes haue pitied others that were in daunger.

Adol. There was no mention of *Paul*.

Anto. But they prayed in the meane time, did they not?

Adol. Yes, that they did, striuing who should do best. One sung, *Salue Regina*; another sung, *Credo in Deum*; There were some that had certaine speciall short prayers, like charmes against daungers.

An. How religious men are in affliction: in time of prosperitie, men thinke neither vpon God, nor any godly man, what did you all this while? Did you vow to no Saint?

Adol. No surely, because I make no couenaunt with Saints, for what is it else but a formall contract, or bargain? I will giue you this, if you will doe that for me: I will giue

Saint
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you a Candle, if I may swimme to land.

Anto. But you craued the aide of some Saint: Did you not?

next *Adol.* Not I, for heauen is large. And if I should com-
e. mend my safetie to any of the Saints, suppose it were to saint *Peter*, who peraduenture would be the first that should heare, because he standeth at the doore, before he could come to God, yea before he could declare my cause, I should be drowned.

Anto. What did you then?

Adol. I went directly to God himselfe, and said, *Our father which art in heauen, &c.* None of the Saints doe heare sooner than he, nor more willingly giue vs that which we aske.

Anto. But did not your conscience fight against you? were you not afraide to call him Father, whom you had so manie waies offended?

Adol. Truly to deale plainly, my conscience did somwhat terrifie me, but presently I gathered courage vnto me, thinking thus with my selfe, there is no father so angry with his sonne, but (if he see him in the riuer and in daunger of drowning) will take him by the haire of the head, or else where, as
man he may, and pull him to land. Amongst all the rest, there was
child none more quiet, and free from feare, then a certaine woman, who had an Infant sucking vpon her breast: she neither cried out, nor wept, nor made any vow, shee onely embracing her tender Infant, prayed softly to her selfe. In the meane time, the ship rushed vpon a shallow, and the Maister fearing lest it would be split all in peeces, he bound it together with Cables, from the foredocke to the sterne.

Anto. O miserable shifts.

d: *Adol.* In the meane time there stands vp a certaine Masse Priest, an old man, about three score, he casting off all his cloathes to his verie shirt, together with his bootes and shoes, willed all the rest in like manner to prepare themselues to swimme. And so standing in the middest of the ship, he preached vnto vs out of *Gerson*, of the vtilitie of auricular Confession, exhorting vs, that euerie one of vs should prepare himselfe both to liue and die. And there was a certaine Domini-

can

can Frier: to these two they diuide confessed themselues that listed.

Ant. What did you?

Adol. I, (seeing all so full of tumult) secretly confessed my selfe vnto God, condemning before him my vnrighteousnesse, and craving his mercie in Christ.

Ant. Whither should you haue gone, if you had so died?

Adol. That I committed vnto God my iudge, for I would not be my owne iudge: yet in the meane while I was of good comfort. While these things were thus in doing, the Master of the ship came againe vnto vs weeping, and said, let euerie man shift now for himselfe, for we are not like to haue anie vse of the ship a quarter of an houre, for it being torne in certaine places, the water came in apace. Within a little while after, the Master tolde vs that he had spied a holy Tower, or a Church, wishing vs to call for helpe vnto that Saint that was patrone of that Church. All fell downe and prayed vnto an vnknowne Saint.

Ant. If you had called him by his name, he would haue heard you.

Adol. No man knew his name. In the meane time the Pilot as much as lay in him, did guide the ship that way, which was now torne and rent, and leaking on euery side, and had fallen all to peeces, if it had not beene bound togither with Cables.

Ant. Things were now at a hard passe.

Adol. We were driuen so neare, that the inhabitants of that place might see vs, and in what daunger we were. They came running out by heapes vnto the shoare, and holding vp their cloakes, and their hats vpon poles, did inuite vs to come vnto them. And casting vp their armes towards heauen, did thereby signifie how much they did bewaile our hard fortune.

Ant. I listen for an end, to heare what successe you had.

Adol. By this time the ship was full of water, and we were no safer in the ship then in the sea. The Mariners emptied the ship boate of water, and put it out to the sea: into that boate all endeuoured to goe, all the Mariners crying out with great

tumult,

tumulte, that the boate was not able to holde such a multitude: let euery man (said they) get what hée can and swimme out. There was no time to aske long counsell, one toke an oare, another a quant, another the bottome of the shippe, one gat a bucket, another a table, and euery man with such as hée could get, committed themselues to the waues.

Ant. What became in the meane time of that same woman that was so quiet?

Adol. She was the first that came to the shoare: for we had put her vpon a broade table, and had made her so fast vnto it, that shée could not easily fall off, and we put a little boord into her hand, which she might vse in steade of an oare, and so bidding her farewell, wée thrust her off with a quant, that shée might be free from the shippe, where was all the daunger.

Ant. O courageous woman!

Adol. When nothing was now left, one plucked downe a wodden image that was there of the virgine *Marie*, that was rotten, and eaten hollow with rattes, and hauing gotten that in his armes, he began to swimme.

Ant. The boate came safe to shoare, did it not?

Adol. That was the first that was drowned, with thirtie persons in it: for before it could get free from the great ship, with the wauing and wallowing of the shippe, it was ouerthrowne.

Ant. O hard hap, what then?

Adol. While I gaue counsell to others, I had like to haue perished my selfe, for there was nothing left that was good for swimming.

Ant. Here corke would haue done good seruice, if one had had it.

Adol. In such a straite, I had rather haue a péece of vile corke, than a golden candlesticke: while I was loking about for a thing to swimme vpon, at the last I remembred the lower end of the maste. And because I could not pull it vp alone, I toke another vnto me, we lying both vpon that, committed our selues to the sea, so as I held by the right horne, and he by the left. While wée were thus tossed, and putting off from

the

the shippe, that same masse Priest that preached to the Mariners threw himselfe in the middest vpon our heades. And hée was not very light, for hée had a bigge body. One cryed out, who is that third? he will cast vs all away: but he answered vs somewhat chéerefully, Be of good chéere, héere is rowme inough for vs, God will be with vs.

Ant. What became of the Dominican Friar?

Adol. He hauing called vpon the Saints, cast away all his apparrell, and betoke himselfe naked to swimming.

Ant. What Saints did hée pray vnto?

Adol. Saint *Dominicke*, saint *Thomas*, saint *Vincent*, and S. *Peter*, but his chiefest trust was in saint *Katharine* of *Sene*.

Ant. Did hée not call vpon Christ?

Adol. Not that I could learne.

Ant. He might haue swomme out the better, if hée had not cast away his holy kole: but when that was gone, how could saint *Katharine* know him? but go forward to tell of your selfe.

Adol. While wée were tossed and tumbled hither and thither by the shippe side, the Rudder of the ship chaunced to hit him that held by the left corner of the Waste, and brake his thigh, so hée let goe his holde and fell off. The priest praying God to send him eternall rest, toke his place, exhorting mée with great courage to hold fast my corner: to stirre my féete lustily. In the meane time wée drunke in a great deale of salt water: but the priest taught mée a remedie against it.

Ant. What was that I pray you?

Adol. So often as any waue came toward vs, hée woulde turne his noddle against it with his mouth close.

Ant. A strong olde man.

Adol. When wée had by swimming in this manner gone some way, the Priest being a wonderfull tall man, saide vnto me, Be of a good chéere man, I féele the bottome. But I durst not hope for so great happinesse, we are further (quoth I) from the land than to hope for any bottome. Nay (quoth he) I féele the ground with my féete. Peradventure it is (said I) some shelf that the sea hath rolled hither. Nay (saide he) I doe plainely féele the ground with my fingers. When we had

swimme alittle longer, and hée againe had felt the bottome. Doe you (quoth hée) what you thinke best to be done, I giue you all the masse, and I will betake my selfe wholy to the ground: and withall, when he sawe the billow go from him, he ran after it as fast as euer he could. And when the billowe came againe, he clasping both his hands together about both his knées, he stroue with all his might against the waues, hiding himselfe vnder them as Cormorants and Duckes vse to doe when they diue vnder the water. And when the billowe was past him againe, he set forward and ranne. I (séeing him so spéede so well) followed him. There stoode on the shoare some strong men, and vsed to the sea, which with long poales did strengthen themselues against the waues, so as the hindermost of them could reach his pole vnto him that coulde swimme, and so by that meane diuers were drawen to shore, and saued.

Anto. How many?

Adol. Seauen, but of them two died so soone as they came to the fire: there were in the shippe 58. but when wée came to land there, we had experience of the countrey mens kindenesse, which indéede was incredible, who with wonderfull spéede and chéerefulnesse, prouided for vs lodging, fire, meate, apparrell, and all necessaries for our iourney.

Ant. What countrey was that?

Adol. It was *Holland.*

Ant. There is no nation in the world more kinde and full of humanitie then they be, and yet they are compassed about with cruell and barbarous nations. But I beléeue you will not go to sea againe in haste.

Adol. I doe not meane it, vnlesse God shall depriue me of my wittes.

Ant. And I had rather heare such tales, than make triall of them: but thankes be to God that hath preserued you, and I hope you will be the better for this to him-ward while you liue.

Adol. God graunt I may.

FINIS.

A very excellent Dialogue betweene *a good Woman and a Shrew, shewing* how a Woman may win her Husbands loue, *though he be neuer* so froward.

The Speakers names.

Eulalia *Xantippe.*

Eulalia.

GOd saue you, my most desired *Xantippe.*

Xan. And you also, my most deare *Eulalia*, we thinke you lok fairer than you were wont to do.

Eul. What, doe you receiue me with a scoffe at the first daly?

Xan. No truely, but so you séeme indéede to me.

Eul. It may be that my new apparell doth make me loke better than I was wont.

Xan. You coniecture very right, for I sawe none more fine a great while, I thinke your gowne be of English cloth, is it not?

Eul. It is English woll, but of *Venice* die.

Xan. It is softer than silke, but how pleasant a colour is this purple? who I pray bestowed such an excellent gift vpon you?

Eul. Where should honest women haue such things but of their husbands?

Xantip. O you are happy that haue mette with such a husband, I would I had béene married to a mushroome when I was married to my *Nicholas.*

Eul. Why so I pray you? are you so sone fallen out?

Xan. I shall neuer agrée with such a one as he is: you sée how ragged I am, so doth he suffer his wife to goe. Let mée die if I be not ashamed to goe abroad when I sée how well other women be clad, whose husbandes are farre poorer than mine.

Eul. The grace and decking of matrons is not in apparell, or in other kinde of trimming vp of the body, (as Saint *Peter* the Apostle doth teach vs,) but in chaste and modest behauiour, and in the ornaments of the minde: harlots are set forth to please many mens eyes, we be fine enough, if we may please our husbands onely.

Xan. But in the meane time, my good man that is so sparing toward his wife, doth spend luskily of that portion which he had with me when I was maried, and that was no meane portion.

Eul. Wherein?

Xan. In what he thinketh good, in wine, in harlots, and in play.

Eul. Good woordes *Xantippe*.

Xan. But so it is, and more than that, when he commeth home drunke at midnight, he lieth snorting all night, and many times he berayeth his bed with vomiting, I'le kéep the rest.

Eul. Fie, fie, you discredite your selfe when you discredite your husband.

Xan. I would I were hanged if I had not rather lie with a sow that hath pigges, than with such a husband.

Eul. Doe not you chide at him when hée comes home?

Xan. Euen as he is worthy, he finds that I am not dumb.

Eul. And what doth he then?

Xan. At the first he toke on grieuously, thinking to shift me off with hote woordes.

Eul. Did he neuer grow from woords to blowes?

Xan. Onely at one time, the contention was so hotte betwéene vs, that it was not farre from blowes: he shaked his cudgel at me, thundring at me with cruel clamors, and threatning spéeches.

Eul. And were not you afraide of him?

Xan. Afraid, faith sir no: but whatsoere I was, I set a good face on the matter, I got a three footed stoole into my hands: if he had but touched me with his finger, he should well haue knowne that I had not bin lame in my hands.

Eul. A new kinde of buckler indeede, you wanted a buckled girdle for a launce.

Xa. He should haue found a virago of me, I warrant him.

Eul. Ah my *Xantippe*, this doth not become you.

Xant. What becomes me not? if he doe not count of me as his wife, neither wil I account of him as my husband.

Eul. But saint *Paul* doth teach, that wiues ought to submit themselues to their husbands with all reuerence. And saint *Peter* doth propound vnto vs the example of *Sarah*, who called her husband *Abraham*, her lord.

Xa. I know that wel enough: but the same *Paul* doth teach also, that men ought to loue their wiues, as Christ loued the Church his Spouse: let him do his duety, and I le doe mine.

Eul. But for all that, when the matter is growne to that passe, that one must yéeld, it is fittest that the wife should yéeld vnto her husband.

Xant. Shall I call him husband that taketh me for his seruant? *]

Eul. Ah my good *Xantippe*, though you be his wife, yet you must not thinke scorne to serue him, for you gaue him your promise before God and his church, that you would obey him, and thereunto pledged your troth.

Xant. What, must he haue me at commandement? his seruant can be no more.

Eul. Surely wee must be at our husbandes commaundements, if we be, we must obey our husbands, for euen our band of obedience doth argue a certaine soueraignetie and power in them ouer vs, whereby they may commaund vs anie honest and lawfull thing. And besides that, Almightie God himselfe hath set it downe for a lawe, that our desires shall bée subiect to the desires of our husbands.

Xa. Whats that? I know not the meaning of these words.

Eula. Yes *Xantippe*, you know it well enough, but perhaps you list not know it, because you like it not, the meaning is plaine, that we must not desire any thing that standes not with our husbands liking: and whatsoeuer they affect & like, that must we like and obey.

Xant. I promise you I do not like, that there should bée no difference betweene me and my seruaunt with my husband, by that reckoning you would haue my husband to be my maister, as he is ouer his seruant, I like not that.

Eula. No, I knew that well enough: for by nature wée cannot abide subiection of all things, we desire to beare rule, vntill God shall (by his grace) regenerate our hearts, and giue vs humble spirits.

Xant. I hope I am regenerate, and haue the grace of God, though I suffer not my husband to be my maister.

Eula. Therein you deceiue your selfe: for if we be truly regenerate, and borne anew by the spirit of grace, we will neuer think much to submit our selues to the ordinance of God, who hath set it downe, that we must be in subiection to our husbands.

Xant. That is true indéed: but by Gods ordinance I am his wife, and not his seruant.

Eula. Yes *Xantippe*, therefore you ought to serue him, because you are his wife, or else, when you were married vnto him, why did you make him such a solemne promise of obedience: and for the performaunce thereof, pawne your troth: Now if we make no conscience of such a solemne promise, whereunto God, and Gods Angels, and Gods Church, are witnesses; then is our troth forfeyted, and we are to be helde for false creatures, neither is any word that euer we speake to be held of any credite.

Xant. Well, yet for all that, he should vse me as his wife, and not as his seruant.

Eula. Oh that word seruant sticketh sore in your stomack, but marke, my good *Xantippe*, of seruants there be two sorts, bond seruants, and frée seruants: now though you are to serue and obey your husband, yet it is not the nature of a bond or

hired

hired seruant that serueth onely for wages, but as a free seruant, and his fellow, and so long as we willingly submit our selues vnto this ordinance of God, our seruice is no bondage, but a freedome, for we are free of our husbands, & all that they haue, and are to receiue from them againe all maintenance, and protection, familiaritie, and comfort, which freedome and priuiledge no hired or bond seruant can loke for at his masters hands.

What of seruis wiues their hu

Xant. If we be free, then are they not to command vs.

Eula. Not so, good friend, now you mis-take: for though we be free of our husbands, & all that they haue, that is, of bed, and bord, and familiarity, and maintenance from them, yet it doth not follow, that therefore we must not obey them, or that we may be our owne caruers of that which they haue at our pleasure, and whether they will or no.

Xant. If we be free (as you say we are) why may we not be our own caruers? or why should we be cõmanded as seruãts?

Eula. Because we are vnder a law, which hath made vs subiect to their power and authoritie. For though a man bee a noble man, and a Lord, and hath tenants vnder him, yet is he also a subiect, and must obey his Prince, as one that liueth vnder a law: and yet though a Lord, or a freeholder are to obey the law, and to doe seruice for their Prince, yet are they not in the nature of the Princes hired seruants, or bond seruants, which are daily about him, and take wages, but are as free subiects, and do enioy their goods and lands, &c. vnder the Princes protection, and liue in great liberty, and are called by their Prince with sweet words of great loue, & princely kindnesse; as, our louing subiects, and sometimes, our trustie & welbeloued, if they be of their Councell, but not, our louing seruants: so they write to those that are of their household and serue for wages. And so a wife, though she is to serue her husband, as his subiect, yet he doth not therefore call her his seruant, but both in writing and speaking, calleth her his beloued wife, or his trustie, and deare beloued spouse, &c. And to me this is a cleare case.

Xan. This is more (I confesse) than euer I heard, or cõsidered

red of in all my life, & I will find a time to consider better of it.

Eula. In so doing, you shall do well.] But tell me, my *Xantippe*, afterward your husband left threatning to beat you, did he not?

Xant. Yes that he did, and was the wiser man for that, or else he would haue beene beaten himselfe.

Eula. But you did not giue ouer brawling with him.

Xant. No, nor neuer will, if he giue me cause.

Eula. That is not well spoken, for we must beare: but what doth he in the meane time while you chide and brawle?

Xant. What? sometimes he sleepeth, sometimes he doth nothing but laugh, & somtimes he taketh his Lute, & sits thrumming on that as loud as he can, when it hath scarce 3. strings vpon it, and al to interrupt my speaches, or drowne my voice.

Eula. And doth not that anger you?

Xant. Anger me (quoth you:) I cannot expresse how much he vexeth me, I am so chafed with it, that it goeth euen to the heart of me, sometime I haue much ado to hold my hands.

Eula. My good *Xantippe*, will you giue me leaue to speake freely vnto you?

Xant. I do giue you leaue, say on.

Eula. What maner of mã soeuer your husband be, yet think this with your selfe, there is no changing for another. Sometimes were cõtentiõs where vnappeasable, diuorce is vsed as the last remedie: now that in such cases is quite taken away, euen vnto the houre of death he must be your husband, and you must be his wife. Now there is nothing remaining, but that each of you, by applying your selues to each others conditions, do studie to liue in concord.

Xant. Can I make him a new man?

Eula. It is not of little force, that wiues may do to make their husbands such as they should be.

Xant. You then agree well with your husband belike.

Eula. Now all is well betweene vs.

Xant. Then belike ye had somewhat to do at the beginning.

Eula. Neuer any tẽpest (I thank God) but yet (as it is often amongst men) some clouds did now & then arise, which might

haue

haue bred a storme, if we had not, by bearing one with another, preuented the same. Euery one hath his fashions, and euery one hath his minde or opinion by himselfe: and if we will confesse the truth, euery one hath his faults; which if it be lawful at any time to take notice of, without any hatred of them, or to see, and not see, then surely in marriage it is lawfull.

Xan. Your speech is good.

Eula. And it often times commeth to passe, that mutual good will betweene man and wife may be broken off, before one doe wel know anothers conditions: that must be wel looked vnto at the first. For when contention and hart burning is once sprung vp, harty reconciliation is hardly wrought, especially if the matter be growne to bitter reproaches, as things that are glewed together, if they be presently shaken, they doe easily fal asunder: but when the glew is through dry, then nothing is surer. Therefore at the beginning all meanes must bee vsed whereby good will betweene the husband and the wife may grow, and be strongly confirmed: and that is done cheefely, by obseruing each others conditions, and fitting of manners accordingly. As for that loue that is grounded onely vpon beauty and riches, &c. it is meere temporary, and will faile when beauty or riches doe faile, or when it seeth another fairer or richer, and is like a fire that is kindled of straw, which wil make a blaze for a time, but is soone out. A similit

Xan. But I pray you tel vs by what meanes you drew your husband to your fashions?

Eul. I wil tel you, to that end you may imitate me.

Xan. I wil if I can.

Eula. It is a most easie thing to doe, if you list, and it is not yet too late: for he is a young man, and you are a young woman. My cheefest care was still to be pleasant and merry with my husband, and to see that there were nothing that might offend his minde, I obserued his affection and meaning in euery thing, and I obserued my times, as *Abigail* did, when he was merry, and when he was angry, as they are wont to doe that would tame Elephants, or Lions, or the like beasts,

which cannot be wonne by force.

Xan. Such a one I haue at home.

Eula. They that goe to Elephants, weare no white rai-
udes. ment, nor they red which goe to bulls, because it is found by
experience, that such creatures by such colours are made
more wilde, euen as Tigres also at the sound of bells, are
so inraged, that they are ready to teare their owne flesh.
And they that goe about horses, haue wordes of purpose,
smacking with their lippes, and handling of them gently,
and all to mittigate their furie, when they are in a chafe.
How much more doth it become vs to vse such Artes and
deuises towards our husbands, with whome we must liue,
wil we, nill we, in one house and bed together, so long as we
liue?

Xant. Wel, go on with that you beganne.

Eulali. Hauing wel obserued these things, I framed my
selfe to his humour, taking great héede, that no offence did
grow.

Xant. How could you doe that?

Eula. First, in my care of domestical affaires, which is
the peculiar prouince of Matrons, I was very vigilant and
rareful, not onely that nothing was pretermitted, but also,
that euery thing was agréeable to his liking, euen in the sma-
lest things: as for example; If my husband loued this or that
meate better then another, or if he had rather haue it dressed
this way, than that, or if he would haue his bed made thus,
or thus, I would be sure to fit him.

Xan. But how could you frame your selfe to please him
that is seldome at home, and commeth drunken home?

Eula. Nay, stay a while, I went thus farre. If at any
time I saw my husband sadde, or very heauy, and that there
was no fit time to talke with him: I did not then laugh and
toy with him, as the manner of many women is to doe; but
then did I looke as heauily as he: For as a looking-glasse if it
be true, doth alwaies shew a perfect image of him that looketh
in it, so it becommeth a good wife to frame her selfe to the affe-
ction of her husband, that she be not merry, when he is mour-

ning

ning, nor sad when he is merry. But if at any time I saw him much moued, and very angry indeede, either by some flattering, or intreating speeches, I would alay his anger, or by silence I would giue place vnto it, vntil fit time was offered, (when his heate was past) either to cleare my selfe, or to admonish him. The same course I take, if at any time I saw him coms home more in drinke then ordinary. And for that time I would speake of nothing but pleasant matters, and onely by flattering and faire speeches, I would draw him to bed.

Xan. But vnhappy is the state of wiues, if they must be obedient and diligent to please their husbands that are angry, drunke, and giuen to all naughtinesse.

Eula. As though this care were not mutuall. For they also are compelled to beare with many things in our behauiour: but there is a time when a woman may in good earnest admonish her husband, if it bee in a weightie matter: for at light matters it is better to winke than to see.

Xan. When is that?

Eulalia When his minde is free from study, from anger, from care, and drinke, then alone when there is no bodie by, hee is sweetely to be admonished, or intreated rather, that in this, or that, hee would take a better course for his wealth, or his health, or his credite and good fame. And this same admonition also ought to be powdered with pleasant iests, and delightfull speeches. Oftentimes I would vse some preface vnto my matter, and obtaine of him, that hee would not be angry with mee, if a foolish woman did admonish him, or putte him in minde, of that which might seeme to make for his credite, for his health, or for his saluation. And when I had saide what I would, I would cutte off my speech, and would set my selfe to speake of more pleasant matters. For this is commonly our fault, my *Xantippe*, that when we once beginne a matter, we cannot tel when to make an end.

How wiues must admonish their husbands.

Xan. So they say indeede.

Eula. But this one thing emongſt all the reſt, I did moſt preciſely take heede of, that I would neuer chide with my husband before company, nor carry any complaints againſt him out of my houſe. But if there be any thing that cannot be indured, nor yet by the wiues admonition amended, it is more ciuil for the wife to goe and complaine to her husbands parents, or kindred, then to his acquaintance and friends, that reſort to his houſe, or before any of his familie, and ſo to temper her complaint, that ſhee may not ſeeme to hate her husbands perſon, but his ſinne: neither let her powre out all, that ſo he in ſilence may acknowledge and loue his wiues ciuility and modeſty.

Xan. She muſt be a very wiſe woman that ſhal performe all this.

Eula. Yea, and by ſuch deedes we ſhal draw our husbands to the like ciuility.

Xan. There bee ſome that cannot bee amended by any ciuilitie.

Eula. Truely I do not thinke ſo. But grant there be ſuch: Firſt let vs thinke this, that our husband is to be borne withall whatſoeuer he be. It is therefore better to beare him, being like himſelfe, or made better by our curteous behauiour, then by our furious and extreame dealing, to make him daily worſe and worſe: What if I can bring forth ſuch husbands, as by the like ciuility haue amended their wiues? How much more doth it become vs to performe the like towards our husbands?

Xant. Then you wil ſhew an example of one that is nothing like my husband.

Eula. Now, if I might not be too troubleſome, I would tell you of a certaine thing that happened of late in this Citie.

Xan. It ſhal be no trouble to me, but I ſhal heare it with a good will.

Eula. There is a certaine man, none of the meaner ſort, who vſed to goe much a hunting. In the Country he met with a certaine damſel, the daughter of a very poore man: he be-

ganne

ganne to be exceedingly in loue with her, and he a man of good yeares: and for her sake he did very often lie abroad all night, his pretence was still hunting. His wife, being a singular good woman, and suspecting I wot not what, shee made a search for her husbands game, and still was at him for that he had gotten with hunting, and went so farre, that at last shee came to that rustical cotage or cabine of turfes, where he vsed to lie, and fished out all his businesse, the place where he slept, what he drunke, what prouision there was made for him: there was no houshold stuffe but meere pouerty. This matron went home, and by and by came againe thither, and brought with her a good bed, and all furniture belonging to it, and plate to drinke out of, and mony to buy things withall, praying them that if he came thither any more, they should vse him more ciuilly then they had done, dissembling all this while that she was his wife, and feigned her selfe to be his sister. After a few daies, her husband came thither againe by stealth, and saw euery thing more plentiful, and handsomer than it was wont to be, he asked how all that came about: they said, there was a certaine honest matron of kindred to him, that had brought those things thither, and charged them to entertaine him in the best manner that they could. By and by his conscience was touched, and he beganne to suspect that this was his wiues doing. Being returned home, he asked her if she had not bene there, she did not deny it: then he demanded of her to what end she sent that stuffe thither? husband (quoth she) you are vsed to lie and fare better at home, I saw that you were but homely vsed there, and I thought it my dutie, (when your pleasure was to lie there) to see you haue better entertainement.

Xan. O matron, too good for such a hunter! If it had bene my case, I should haue sooner layd him a bundle of nettles or bushes, than a bed to lie vpon.

Eula. But heare the end. The man perceiuing his wiues honesty and kindnesse to be so great, would neuer after goe steale a lodging abroad any more, but contented himselfe at home with his owne wife, and loued her most dearely to his

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dying day. You knew *Gilbert Baranus*, did you not?

Xan. Yes, I knew him wel.

Eula. He (as you know) in his flourishing age, married one of good yeares.

Xan. It may be he married her portion, not her person.

Eula. Wel, so it is, hee being weary of his wife, loued another woman, with whom he did often solace himselfe abroad: seldome did he dine or sup at home. What would you haue done in this case?

Xan. What? If I had been his wife, I would haue flowne in his beloueds face, and torne her haire off her head, and when he had gone out to dinner or supper with her, I would haue crowned him with a pis-pot, that so he might haue gone anointed to his banquet.

Eula. But his wife toke a wiser course then so. She inuited that woman (which her husband loued) home to her house, and vsed her in all kindenesse, and so without any sorceries drew her husband home also: and if at any time he supped abroad with her, she sent thither some one messe or other of some good thing, willing them to be merry withall.

Xan. I should rather die, than be a bawde to my husband.

Eula. But in the meane time, consider the matter it selfe wel: Was not this farre better, than if by her furious rigour she had wholly estraunged her husbands minde from her, and so should haue led her whole life after in brawles and contentions? She knew that some kinde of inconuenience was to be preferred before a mischiefe. And so long as she saw not knew no euil by them, she in her wisedome did charitably conster all things to the best.

Xan. I know she chose the lesse euil of the two: but I could not doe so.

Eula. I will adde onely one more, and then I haue done with examples. Our next neighbour, a very honest kinde man, but somewhat hastie and impatient when he was moued, on a certaine time beate his wife, who was also a very good woman. She presently got her selfe into the inwardest chamber in all the house, and there weeping and sobbing, shee

digested the greefe of her minde. A little while after, vpon some occasion her husband went into the same towne, he finds his wife weeping: Why doe you sit heere (quoth he) weeping and sobbing like a childe? Then she wisely answered him: what, (said she) is it not better for me to deplore and bewaile my hard estate heere in secret, than to runne forth and cry out in the open streetes, as some women vse to doe? With this speech (so well beseeming a wife) the mans heart was broken and ouercome, and giuing her his right hand, hee promised her, that he would neuer strike her more: and he was as good as his word.

Xan. But I haue gotten that of my husband by a cleane contrary way.

Eulalia It may bee so: but in the meane time, there is a perpetual warre betweene you, and it is a hundred to one that he wil neuer loue you for it.

Xan. What then would you haue me to doe?

Eula. First, you must swallow vp all iniuries that your husband offers you, and his affection must be by little and little wonne, by duties, and kindenesse, and meekenesse, and mildenesse, and so you shal at last, either ouercome him, or vse him more commodiously than now you can.

Xan. Hee is too slowt and hard-harted, to be wonne by any dutie or kindenesse.

Eula. Oh say not so. There is no wilde beast so fierce, but may bee tamed by gentle handling, doe not dispaire of the man, make triall some moneths, blame mee if you finde not this course good for you. There bee many faults also that you must winke at; and aboue all, beware that you moue no brawles in chamber or in bedde: but bee carefull that there all things bee pleasaunt and merrie. For if that place which is consecrated to the putting away of all offences, and to the restoring of loue, be prophaned with strife and greefe, then all remedies of reconciliation are gone.

And there be some women so froward, that euen in the very act of generation, they wil be brawling, or sullen, and mal-

contented, and by their tedious and irkesome conditions, doe make that pleasure vnpleasant, which should purge mens mindes from all greefe and dislike, corrupting and spoiling the phisicke whereby offences might haue beene healed.

Xan. Truely this hath beene my case.

Eula. No maruaile then though your husband cannot loue you. At no time a woman should be loathsome or greeuous to her husband: but at such a meeting, especially shee should doe all her endeuour to be amiable and pleasing to her good man.

Xan. I haue to doe with a beast, and not a man.

Eula. Oh leaue these railing and vncivil speeches: for the most part it is through our own default, that men be no better than they are.

Xan. I would I could make him better, but it palleth my skill.

Eulalia If you wil bee as good as your skil, you can doe it: hee must be yours, and you must be his, doe what you can; and the better you make him, the better it will bee for your selfe. But you alwaies looke vpon his faults, and those you aggrauate, and they increase your hatred, and then you take the pot by that eare that wil not hold: rather fasten your eyes vpon those things that are good in him, and that is a handle by which he may be held and vsed. Before you did marry him, you had time to consider what faults he had: now is the time of healing, and not of wounding, of clearing, and not of accusing: and you ought to haue chosen your husband as wel by your eares, as by your eyes.

Xantippe What woman, did euer chuse a husband by her eares?

Eula. Shee choseth onely by the eye, who respecteth nothing but the beauty, and making of the body; but she choseth by the eare, that doth diligently obserue what report and fame goeth of him.

Xan. Your warning is good, but it commeth too late.

Eula. But it is not too late to study how to amend your husband, and that you may doe yet, if you wil but temper

your

your selfe accordingly. What doe others report of your husband, his friends and acquaintance with whome he doth daily conuerse?

Xan. They say he is of marueilous good behauiour, courteous, liberall, kind-hearted, and friendly to his friend.

Eul. And that makes me of good hope, that he will proue such a one as we desire.

Xan. But to me onely he is not so.

Eul. Do you but shew your selfe to him in such manner as I haue shewed you, and neuer trust me more, if he proue not such to you also. And there is no talking of being diuorced from him now. Of Diuo

Xan. But that hath beene often in my minde.

Eul. When that cogitation comes into your minde, thinke first with your selfe, of how small reckoning a woman is that is diuorced from her husband. The chiefest ornament of a wife, is to be duetifull to her husband, and studious to please him: so hath Nature prouided, and so God will haue it, that we depend wholy vpon our husbands. Againe, thinke of your children which are common to you both, what do you meane to doe with them? If you take them with you, you defraude your husband of his possession. If you leaue them behinde you, then you bereaue your selfe of that which is most deere vnto you. Last of all, tell me, haue you any that beare you euill will?

Xan. I haue a mother in lawe, and my owne mother, both which doe wish me dead.

Eul. And what can be more acceptable vnto them than to see you diuorced from your husband, to liue a widowe, nay, worse then a widow, for widowes may marry againe.

Xan. Truely I like your counsell well, but I shall be wearie of such a daily labour.

Eul. But thinke with your selfe what a deale of labour you must take before you can teach this Parrot to speake like a man. And shall it grieue you to take paines in reforming of your husband, with whom you may liue sweetely all the daies of your life?

Xan. What shall I doe?

Eul. I haue already told you: first vse daily & earnest prayer to God, then be carefull that all things be cleane, and sweet, and decent at home, that there be no loathsomnesse or sluttishnesse to make him wearie of his house, shew your selfe gentle and louing vnto him, and alwayes remember a certaine reuerence that a wife oweth to her husband: put away sadnesse and malecontentednesse, and put away all sawcines and impudent reprochfulnes, be not sluttish, nor toyish, and lasciuious, let all your prouision at home be neate and trimme. You know your husbands diet, that that he liketh best, prouide for him, and let it be after his owne minde. And moreouer, shew your selfe friendly and affable to those he loueth. At the table let there be no complaining, nor finding of fault, but let all be full of mirth and ioy, so shall you inure your husband to tarry at home, and saue charges. Then shal he begin to thinke with himselfe thus: Truly I am a very fole to liue abroad with the great expense of my wealth and credit, hauing at home so pleasant and louing a wife, with whome I may enioy all thinges in honest, decent, and good sort.

Xan. Do you think I should haue good successe if I tried?

Eul. I make no doubt of it: in the meane time I wil go to your husband, and will admonish him of his duetie.

Xant. I like your counsell, but take heede that none of our talke come to his eare, for if you doe, he will take on as if heauen and earth should goe together.

Eul. Feare not, I will so winde within him by circumstances, that he shal tell me all the stirre that is betweene you himselfe. After that, I shall handle him after my maner most finely. And I hope you shall finde him more to your liking than euer before. And as occasion shall serue, I will belie you, and tell him how well and kindely you spake of him.

Xan. I pray God prosper that we go about.

Eul. No doubt but he will, if you be not wanting to your selfe.

FINIS.

A pithy Dialogue betweene a Harlot *and a godly yong man : ſhewing how ſhee* going about to catch him in her ſnares, was *(by his forcible perſwaſions) caught her* ſelfe, and conuerted to an ho- *neſt woman.*

The Speakers names.

Lucretia. *Sophronius.*

Lucretia.

WEll done, my moſt pleaſant friend *Sophronius*, that you are come vnto vs at the laſt, for me thinke it is a long time ſince I ſawe you : at the firſt ſight I did ſcarce knowe you.

Soph. Why ſo, my *Lucretia?*

Lu. Becauſe the laſt time I ſawe you, you had no beard, and now you haue a little one. What is the matter, my ſweet heart? me think you loke more ſowrely than you were wont.

Sop. I deſire to talke more familiarly with you alone.

Lu. What, are we not alone, my déere heart?

Sop. Let vs goe into a more ſecret place.

Lu. Goe to then, let vs goe into the inner chamber, if you liſt to do any thing.

Sop. This place (as I take it) is not ſecret enough.

Lu. From whence commeth this new baſhfulnes? héere is a cloſet where I lay all my apparrell, ſo darke a place, that I can ſcarſe ſée thée, or thou mée.

So. Lok round about that there be no chinks in the wall.

Lu. There is not one.

So. Is there no body in the next rome that can heare vs?

Lucr. Not a flie truely, my ſweete heart: what doſt doubt? why doſt thou make ſuch delayes?

Sop. Can wee heere eſcape the eies of God?

Luc. No, he ſeeth all things.

Sop. Nor his Angells?

Luc. We cannot auoyde their preſence.

Sop. And what is the reaſon that men are not aſhamed to doe thoſe things before the eies of God, and his holy Angells, which they are aſhamed to doe in the ſight of men?

Lucr. What new matter is this? what, art thou come hither to preach? put on a hoode, and get thee into the Pulpit, and there we will heare you, with your little beard.

Sop. Surely, I would not ſticke to doe that, if I thought I might reclaime you from this kinde of life you leade, not onely the moſt filthy, but alſo the moſt miſerable.

Lucr. And why ſo, goodman? we muſt liue by one meanes or another. Euery man liueth by his trade, this is our trade, and this is our lands.

Sop. I could wiſh (my *Lucretia*) that this lightnes of mind being ſhaken off, you woulde with me conſider better of the matter.

Luc. I pray thee keepe thy Sermon till another time, let vs now liue and be merry, my *Sophronius*.

Soph. You do all that you do for lucre, do you not?

Lucr. You haue hit the naile on the head.

Sophr. You ſhall loſe no penny of that you looke for, I will giue you foure times ſo much, if you will but onely hearken vnto me.

Lucr. Say what you will.

Soph. Firſt then anſwer me to this queſtion, Haue you any that wiſh you euill?

Lucr. Not one.

Sophr. Is there none that you do hate?

Lucr. No otherwiſe than they deſerue.

Sophr. If you could do them a good turne, would you do it?

Lucr. I would firſt temper them a cup of poiſon.

Soph. But now conſider with your ſelfe, whether you can

doe any thing that can be more acceptable vnto them, than to let them see you liue this shamefull and miserable life. And what could you doe that coulde more grieue them that wish you well?

Luc. This was my lot.

Sophr. Now that which was wont to be the hardest thing of all other to banished persons, or to those that are carried ouer into the Ilands, or cast out into the furthest partes of the worlde amongst the barbarous people, that haue you chosen to your selfe of your owne accord.

Lucr. What is that?

Sop. Haue not you voluntarily renounced all naturall affection, yea your father and mother, your brethren and sisters, and all others, whome by nature you are bound vnto? for they are all ashamed of thée, and thou darest not come in their sight.

Lucr. Yea, I haue most happily chaunged my affection, for in stead of a few friends, I now haue many, of whom I alwaies reckon thee for one, that is to me in steade of a brother.

Sophr. Leaue these iestings, and consider the matter in good earnest as it is. She that hath so many friends, hath neuer a friend, beléeue me, (my *Lucretia.*) For they that resorte vnto thée, doe not account of thée as their friend, but rather as a chamber-pot. Behold how farre thou hast reiected thy selfe, thou miserable creature. Christ did so déerely loue thée, that hée redéemed thee with his bloud, to make thée a fellow-heire with him of the inheritance of heauen, and doest thou make thy selfe a common sincke, or iakes, for euery base, filthy, and scabby companion to resorte vnto, and to emptie his filthinesse in thée? And if you be yet free from the contagion of that leprousie which they call the Spanish Scab, or French pore, you cannot long be without it: which if it should happen vnto thée, what more vnhappie or miserable than thou, although the rest were safe, I doe meane thy goodes, and good name? What else canst thou be but a liuing carkasse, or a carrion? You were loath to obey your mother, nowe doe you serue a most filthie bawde, You scorned to heare the admonitions

of your parents: here you must be continually beaten of drunken and mad whoremaisters. It grieued you to do any worke at home, whereby you might get your liuing, and here, what tumult? what sturres? what hurly-burlies? what brawlings and quarellings, what night-watchings, must you endure? Besides that, continually afraide of the Constable, and suspecting euery one that knocketh to be an Officer sent to apprehend you.

Lu. From whence commeth this new preacher to vs?

Sop. Now consider of another thing with me, and leaue thy scoffing. The flower of thy beautie which getteth thée so many louers, shall fade in a verie short time, what wilt thou do then, thou miserable creature? what dunghill will be more vile, what Toad more loathsome then thou? Peraduenture of a Strumpet you will becom a Bawde, yet euery one commeth not to that dignitie: but say that you doe, what thing more wicked, or that can come more neare vnto the malice, and nature of the Diuell him selfe?

Lu. They are true indéed, my *Sophronius*, almost all that thou sayest. But where gatest thou this sanctimonie, which wert wont to be the wantonnest of all wantons? No man did euer more often resort hither, or at more vnseasonable houres than thou hast done. I heare say you haue beene at *Rome*.

So. I haue so indéede.

Lu. But from thence men were wont to returne worse than they went, how cõmeth the contrarie to passe with you?

So. I will tell you: because I went not thither in that maner, nor to that end that others do. Others for the most part go thither, that they may returne worse then they went, and there they shall want no occasions, nor prouocations. I went with an honest man, by whose perswasion I solde my Flaggon Bottle, and bought me a little Booke, the new Testament of *Erasmus* translation.

Lu. Erasmus? they say he is halfe an heretike.

So. Haue you seene the man?

Lu. Neuer: but I wish I might see him of whom I haue

heard

heard so much euill.

Sop. It may be of euill persons.

Luc. Nay of reuerent men.

So. Who, I pray you?

Lu. Nay, I may not tell.

So. Why so?

Lu. Because if you should blabbe, and it should come to their eares, I should lose no small portion of my gaine.

So. I thought what reuerend ones they were. But feare not, you shall tell it to a stone.

Lu. Hearken then in your eare.

So. O foolish woman, what néed I lay my eare to whisper in, when we are alone? Can God heare vs? But now I sée that you are a godly whore, that can helpe beggers with your almes.

Lu. But by such beggers I gaine more, then by you rich folke.

So. I know that well enough, for they spoile honest matrones to bestow it vpon wicked harlots.

Lu. But go on with your booke.

So. So I will, and it is best of all. There Saint *Paul* (who cannot lie) taught me, that neither whoremongers, nor fornicatours shall inherite the kingdome of heauen. When I had read that, I began thus to thinke with my selfe: It is but a small thing that I looke to get by my fathers inheritance, and yet I had rather renounce all whoredomes, and harlots, then to be dis-inherited of my father. How much more should I take héede that I be not dis-inherited of my heauenly father? And yet against my father (if he shold dis inherit me) I might be relieued by the laws of men; but if God should dis-inherite me, I haue no refuge to flie vnto. Therefore I did fully resolue with my selfe wholy to renounce all harlots.

Lu. If you can containe your selfe, it is well.

So. It is a good part of continencie, to be willing from the heart to be continent. Last of all, there remaineth another remedie against this mischiefe, and that is marriage: There was a good man at *Rome*, who with many good words exhor-

ted

ted me to puritie of mind and bodie, to holy readings, to often prayers, and sobrietie of life: for my penance he inioyned me nothing but to aske God forgiuenesse vpon my knées, if I had any store of money, to giue to some poore bodie one Caroline. I marualled that for so manie faults that I had committed with harlots, he would enioyne me no harder penance: he answered me pleasantly and said; My sonne, if thou doest truly repent, and chaunge thy life, I stand not vpon penance: but if thou continuest in thy sinne, euen thy filthie lust it selfe will put thée to penance, and paine more then enough, yea though the priest enioyne thée none. For *Salomon* sayth, That the wicked man shall be taken with his owne iniquitie, and shall be bound with the cords of his owne sinne: so that he shall nede none else to pursue him, or to apprehend him, or to bind him, his owne sinne shall doe all. And againe in the same Chapter, he sayth: That though the lippes of a harlot drop as the honie combe, and her words be softer than Oyle, yet her feete go downe to death, and her steps take hold of hell, and her end will be more bitter than wormewood, and sharper than a two edged sword, and he that is deceiued by her shal mourne in the end, and say, I haue giuen mine honour to the straunger, and my strength to the cruell, and wasted my substaunce, and my goods are found in the house of the straunger. How haue I hated instruction, and my soule despised correction: I am brought vnto all euill, in the midst of the Congregation. And looke vpon me (quoth that father) you see me, how blind I am, my eies continually running with water, I shake and am crooked, and sometime I was such a one as you say your selfe haue béene hitherto. So I repented, and haue taken a new course.

Lu. Then I perceiue I haue lost my *Sophronius*.

So. Nay, you haue gained him rather. For before, he was lost, and was neither his owne friend, nor thine, but now he doth truly loue thée, and thirsteth after thy saluation.

Lu. What then, doe you perswade me vnto my good, *Sophronius*?

So. That with all spéede you giue ouer this kinde of life. Yet you be yong, the staines that hitherto you haue gotten,

may

may, by heartie repentance, and faith in Christ, be wiped away: or marry some honest man, and we wil help you to some thing towards your dowrie: or else leaue this place, and get into the seruice of some honest matrone. To which of these you haue most minde, you shall haue my best furtherance.

Lucr. In good earnest, my *Sophronius*, loke me out a seruice, and I will follow your counsell.

So. But in the meane time remoue your selfe from hence.

Lucr. What, so soone?

Sophr. Why not to day alwel as to morrow? delay is dangerous.

Lucr. Whither shall I goe?

Sophr. Gather vp all your apparell, and I will keep it for this night, my seruant shall bring you to an honest matrone, where you shall be a while at my charge, vntill I shall otherwise prouide for you, which shall not be long.

Lucr. Goe to then, my good *Sophronius*, I doe wholly commit my selfe vnto thy fidelitie.

So. Thereof you shall neuer repent your selfe by the grace of God.

A Dialogue of a Woman in Childe-bed.

The Speakers names.

Entrapilus *Fabulla.*

Entrapilus.

God saue you my deere *Fabulla.*

Fab. And you too *Entrapilus*, but what is the matter that you come now to salute me, which none of vs haue seene this three yeere full?

Eut. I wil tel you, by chaunce I (passing by these houses) sawe the crowe or the ring of the doore bound about with a white linnen cloth, and I maruelled what the reason of it should be.

Fab. Are you such a stranger in this countrey, that you do not knowe the reason of that? doe not you knowe that it is a signe that there is a woman lying in where that is?

Eut. O wōderfull! is it not a prodigious thing to see a white crowe? but in good sadnes, I knew wel inough, that that is the maner where a woman lieth in, but I could not once suspect that, you being so yong a damsel, scarse yet fyftéene yeares olde, had so sone learned that most difficult Arte of getting children, which other women doe hardly learne before they be thirtie yeares olde.

Fab. You are alwayes like your selfe, you haue not your name for nought, you may wel be called *Eutrapilus*, for you loue to be gibing and iesting.

Eutr. So may you wel be called *Fabulla*, for you are neuer without a fable. But as I was thus musing at the matter, in good time I met with him that hath had so many wiues.

Fab. What, he that is lately buried his tenth wife?

Eutr. The very same: but-ile tel you, (that which perhaps you are ignorant of) he goeth a wooing againe as prowdly and lustily as if he had neuer bin married: And I asked of him the reason of this white crowe. There is (quoth he) in this house, a woman cut in two, or diuided by the middle: what hainous offence (saide I) hath she committed? And if it be true (quoth he) is bruited by the common rumour of the people, the good wife of the house hath stead her husband, and with that went laughing away.

Fab. He is a pleasant companion after his rude maner.

Eutr. I came forthwith in, to gratulate or reioyce with you for your happy birth.

Fab. So you may if you wil *Eutrapilus*, but then you wil reioyce for my happy birth, when you shall see in that which I haue brought forth, a token of a good man.

Eutr. Thou speakest both godly and truly, my *Fabulla*.

Fab.

Fab. No sir, I am no mans *Fabulla*, but *Petronius* onely.

Eut. To *Petronius* only, you bring forth, but I suppose you do not liue to him alone. But for this also am I glad, and do reioyce with you, that you haue brought forth a man childe.

Fab. But whie doe you thinke mée more happie for hauing a man childe than a woman childe?

Eutr. May rather *Fabulla*, let me learne that of you, whie you women are gladder when you bears a sonne, than when you beare a daughter.

Fab. What others thinke is vnknowne to me, but at this time I am glad of a sonne, because it séemed good vnto God to haue it so: if his wil were to giue me a daughter, I should be as well pleased as I am.

Eutr. Do you thinke that God is at leisure to loke to those that beare children?

Fa. What can his maiestie rather do then to preserue that by propagation which he hath created?

Eutr. What can he rather doe good woman? yea, if God were not God indéede, I doe not thinke that hée could sufficiently prouide for so many businesses as he doth. There is the king of Denmarke a godly fauourer of the Gospel, hée liueth in banishment. There is *Francis* the French king, he liueth as a ghest or stranger amongest the Spaniardes, I knowe not whether it be with his wil, or against his will, but surely hée is a man worthie of better fortune. *Charles* hée goeth about to make a new Monarchie of the whole worlde. *Ferdinandus* hath as much to do in *Germany* about his own matters as he can. All Courtiers are gnawne with an insatiable hunger of money: the countrymen, they raise very daungerous commotions, neither can they be terrified from their atempts by so many slaughters and ruines as they haue suffered, al the people thinkes of nothing but an Anarchie, or confusion of all things: the house of the Church is shaken with daungerous factions: this way and that way is the seameless coate of Christ torne in péeces. The Lordes Vineyarde is now wasted, not by one boare alone: the authoritie also of Priestes and the dignitie of Diuines, together wi h their tithes and

maintenance is going to wracke, the constitutions of the Bishops doe faint and languish, the Eucharist or Sacrament of Christs body and blood is called in question, antichrist is expected, and the whole worlde doth trauell of (I knowe not what) some great mischiefe. In the meane time the Turkes preuaile and domineere, and wil make hauocke of all, if they goe on as they beginne. And dost thou aske what God can doe better than to haue a care of women in Childebed: yea, I thinke it high time for him to loke to his own kingdome, and that in time to.

Fab. Peraduenture that which seemeth great vnto men, is vnto God a matter of no moment. But (if you will) let vs from this talke seclude the person of God, and tell in good earnest what moueth you to thinke me more happie for hauing a lonne than a daughter.

Eutr. It is the parte of a godly mind to iudge that the best which our good God shall giue without al doubt. But if God should giue you a cristall cup, would you not giue him great thankes?

Fab. I would indéede.

Eutra. But what if he should giue you but a glasse potte, would you giue him the like thankes? But while I stand disputing of these matters, I feare me that I am not comfortable, but troublesome vnto you.

Fab. Not so: *Fabulla* cannot now take any harme by talking, this is the fourth wéeke since I lay downe, and nowe I am strong enough euen to wrastle.

Eut. Why then do you not flie abroad from your neast?

Fab. The King hath forbidden it.

Eut. What King?

Fab. A tyrant.

Eut. Who I pray you?

Fab. I wil tel you in one fillable: Custome.

me is a

Eut. Sée how many things this King exacteth beside all right and reason, let vs then goe on with our discourse of cristall and glasse.

Fab. The man (as I coniecture) you iudge to be of a more excel-

excellent and firme nature than the woman.

Entr. So I thinke indéede. Whether man or woman the more excellent.

Fab. Forsooth, if men may be Iudges: whether then are men longer liued then women: or whether are they frée from diseases:

Eu. Not so, but in their kind they are stronger than womẽ.

Fab. But therein a camell goes beyond a man.

Ent. Yea but the man was first created.

Fab. So was Adam created before Christ, is he therefore more excellent: And workemen are wont in their last works to excell themselues.

Entr. But God hath made the woman subiect to the man.

Fab. He is not by and by the better which commaundeth another. And God hath not subiected the woman, but the married woman. And againe, he hath so subiected the married woman vnto her husband, that whereas each hath power ouer others body, he would haue the woman to yéelde obedience vnto her husband, not as vnto the more excellent, but as vnto the more fierce and vnruely. Speake *Entrapilus*, whether is the weaker, hee that yéeldeth vnto an other, or hee to whome the way is yéelded:

Entr. Truly héere I wil yéeld vnto you, if you will declare vnto me what was saint *Pauls* meaning when he saith, That Christ is the head of the man, and that the man is the head of the woman. And againe, when he saieth, That the man is the image and glory of God, and the woman is the glorie of the man. 1. Cor.

Fab. That I shal soone resolue you of, if you will but shew me, whether it be granted vnto men only to be the members of Christ.

Ent. God forbid, that is giuen to all, both men and women by faith.

Fab. How commeth it then to passe, that when the head is but one, it may not be counted common to all the members: Againe, when God made man to his owne image, whether did he expresse that image in the figure or forme of the bodie, or in the gifts of the mindes

Eut. In the gifts of the minde.

Fa. And in these, (when you haue said what you can) wherein do men excel vs? In either sexe are to be found vices inow, drunkennesse, brawlings, fightings, slaughters, warres, rapines, and adulteries, &c.

Eut. But onely we men fight for our Countrey.

Fab. But you do more often leaue your place, and flie with shame inough, neither is it alwayes for your Countrey that you fight, but most commonly for a base stipend: you forsake both wife and children, and worse than cut-throats, when you neede not, you expose your bodies to a seruile necessitie, either of killing or beeing killed. Now for all the great bragge you make of your martiall valour, there is none of you all, but if you had once tried what it is to beare a childe, he had rather stand and fight ten times in the armie, then once to vndergoe the paine and sorrow that we haue experience of dayly. In the warres it comes not alwayes to handie blowes: and if it doe, yet euerie part of the armie is not endaungered alike: such as you be, are placed in the middle of the campe, some are in the out-skirts, and some after the first stroke is stricken, go their way, and sit downe where they are safe inough. And to conclude, many saue themselues by yéelding, or surrendring: but as for vs, we must encounter with death, euen hand to hand.

Eut. This is not the first time I haue heard of these things, but are they as truly as commonly reported?

Fab. They are too true.

Eut. Will you haue me then to perswade your husband, that from henceforth he shall not meddle with you? For so shal you be sure to be free from this danger, *Fabulla.*

Fab. Surely I desire nothing more willingly, if you can, bring it to passe.

Eut. What reward shall that Orator haue that can perswade this matter?

Fab. Sure I will giue him ten Neates tongues dried in the smoke.

gaine. *Eut.* I had rather yet haue these than ten Nightingales

 tongues.

tongues. Well, I refuse not the offer: but I would not haue this bargaine to take effect, vntill there be some solemne couenant or band drawne.

Fab. If you please to haue it so, let it be so, and whatsoeuer caution or assurance else you can deuise.

Eut. That shall be done according to your owne mind, after your month is expired.

Fab. And why may it not be done now rather, according to my minde?

Eut. I will tell you, because I feare that after a month, you will be of another minde, and then both you must double your reward, and my paines also will be doubled in perswading and disswading.

Fab. Well then, let it bee euen as you will for me: but in the mean time go forward, and shew why the male sex should be more excellent then the female?

Eut. Oh, I perceyue *Fabulla*, that you haue studied this matter, and come prepared for this combate, and therefore for this time I thinke it my best course, euen to giue you the Bucklers, I will deale with you after an other manner, and I will be armed too, neither will I come without a Souldier to helpe me, for when the matter is tried onely by the tongue, surely one woman will be too hard for seuen men.

Fab. Certainly nature hath armed vs with this weapon, although you men be not tongue-tied.

Eut. It may be so: but where is the boy?

Fab. In the next Chamber.

Eut. What doth he there? Doth he seeth Colewortes, or looke to the pottage pot?

Fab. Away trifler: he is with his nurse.

Eut. What nurse doe you speake of? hath he any other nurse then his owne mother?

Fab. Yea, why not? that is the common maner now.

Eut. When you speake of the common manner, *Fabulla*, you name the worst author that can be, of a thing that should be well done: for commonly men sinne, the common manner

is

is to play at Dice; the common manner is to goe to whore-houses; the common manner is to deceiue, to be drunken, and to riot.

Fab. It seemed good to my friendes to haue it so, for they thought it meete to spare mee yet, being of so tender yeares.

Eut. But if nature hath made you able to conceiue, and bring forth, no doubt but that Nature hath also made you able to giue sucke.

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Fab. Truly that is verie probable.

Eut. Tel me what you thinke, is not the name of Mother a most sweete name?

Fab. Yes, I doe beleeue it.

Eut. Therefore, if it were possible, you should let another woman be the Mother of your childe.

Fab. In faith sir no.

Eut. Why then do you willingly resigne more then halfe your title of Mother vnto another woman?

Fab. Good wordes *Eutrapilus*, I diuide not my sonne, I am the whole and sole mother.

Eut. Nay *Fabulla*, here euen Nature it selfe doth gainsay you, and checke you to your face: Why is the earth called the mother of all things? is it for that it bringeth them forth? yea, but much more because it nourisheth those things which it bringeth forth. Whatsoeuer the water breedeth, is also brought vp in the same waters. In the earth there is no kind of thing ingendred, whether it be liuing creature, or plant, but the same earth doth nourish it with her moisture. Neither is there any kinde of liuing creature, but it doth nourish his owne yong ones: the Owles, the Lions, and Vipers do nourish their owne yong ones: and doe men and women cast off theirs? I pray you, what is more cruell then those, that for the tediousnesse that is in education, do expose or cast out their yong ones to the wide world?

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Fab. You speake of things to be abhorred.

Eut. Yea, but men for all that doe not so abhorre the fact as they should: for it is not a kinde of exposing or casting

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out to take a little tender infant, yet warme from the mother, yea that sauoureth of the mother, yea and implozing, oz cry-ing foz helpe of the mother, with that voice that is saide to moue euen the wilde beasts, and to commit it ouer vnto a wo-man, perhaps scarce sound in her body, noz yet in her conditi-ons, with whom a little mony is moze respected than all thy childe.

Fab. Yea, but we haue made choice of a nurse that is of a sound constitution of her body.

Eut. This can the Phisitians better iudge of than you. But heere suppose that the woman you speake of, be not onely equall to your selfe, but if you wil, a little aboue you: yet doe you thinke it no matter, whether the tender infant doe sucke of that milke that it hath beene familiarly acquainted vnto, and to be nourished with that natural heate that it was vsed vnto in the wombe, oz be compelled to accustome it selfe vn-to other milke, and other heate? Wheate being sowne in a strange ground, doth degenerate into oates, oz winter wheat: a vine being translated from his natiue soile to another hill, doth change his nature: a little plant being plucked from his natiue earth, doth hang downe his head, and dzoope, and in a manner die: and therefoze, as much as lieth in men, they ne-uer remoue them without their owne natiue earth about the rootes of them.

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Fab. Yea, but they say, that plants remoued, and new set in other ground, doe lose their wilde nature, and bzing foztb moze noble fruite.

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Eut. True, but they are not remoued pzesently (good wo-man) so sone as they are bozne. And this time wil come foz one day, (if God wil) that you must put foztb your yong sonne abzoad, to be indued with learning, and moze seuere kinde of gouernment, oz discipline, which dutie doth rather belong vn-to the father, than to the mother: but now his tender age is to be fauoured, and cherished. And further, whereas it maketh much to the health and strength of the body, to see what man-ner of meate it be fed withall, then is it a thing pzincipally to be regarded, what iuyce that young and tender little body of

Answ

the infant bée nourished withall. For in this case it will proue true which *Horace* sayeth; Looke where-with the potte is once seasoned, of that wil it smell a long time after.

Fa. For the body I take not so much care, so that the minde may be such as we desire.

Eut. Truely your speech hath more pietie than Philosophie.

Fab. Why so?

Eutrap. When when you cut hearbes, why doe you complaine that your knifes edge is blunt, and command it to bée sharpened? And why doe you refuse to sow with a dull needle, seeing that doth diminish nothing from your skill?

Fab. There wanteth not Art, but a fit instrument.

Eut. Why doe they auoide Darnel and Onions, which haue neede of a sharpe sight?

Fab. Because they hurt the eyes.

Eut. And is it not the minde that séeth?

Fab. Yes, for they that haue no minde, haue no sight, and they that minde nothing, sée nothing: But what can a workeman doe with a bad toole?

Eut. When you confesse the body to be the instrument of the minde.

Fab. That is certaine.

Eut. And you also confesse, that when the body is at fault, the minde cannot worke, or it worketh but vntowardly.

Fab. It is true that you say.

Eut. Goe to then, me thinks now I haue gotten a pretty Philosophical wit. Imagine therefore, that the minde of a man might goe into the body of a dunghil cocke: could it then vtter such a voice as now it doth?

Fab. No.

Eut. What should be the let?

Fab. Because there are wanting lips and téeth, and such a tong as we haue, as also the wesel-pipe, or flap of the throte: there are also wanting the thrée gristles which are moued of the thrée muscles, vnto which doe belong the sinewes that come

come from the braine, neither hath a cocke such a mouth and tawes, as we haue.

Eut. What if the soule of man should goe into a swines body?

Fab. It should grunt like a swine.

Eut. What if it were in the body of a Camell?

Fab. It would cry like a Camell.

Eut. What if it were in the body of an Asse?

Fab. It would bray like an Asse.

Eut. Surely this did *Apuleius* a Philosopher of *Athens* confesse, when he desired to call vpon *Cæsar*, though he drew his lippes together as much as he could, yet hée could scarce sound O *Cæsar*, by no meanes could hee pronounce. The same *Apuleius*, when hée desired to remember a tale that hée had heard, hée desired to haue it written, and hée condemned such an asse-headed conceit, when he did sée whole howses.

Fab. And worthily.

Eutrapitus Therefore, with eyes that runne, or are bloodshotten, the soule séeth worse than when the eyes are cléere, it heareth the worse when the eares are full of filth, it smelleth the worse when fleame doth possesse the braine, it féeleth the worse when anie member is astonyed, it tasteth the worse when the tongue is corrupted with ill humours.

Fab. It cannot be denied.

Eut. Onely because the instrument is corrupted.

Fab. So I iudge it.

Eut. Neither doe you deny, but that for the most part it is corrupted by meate and drinke.

Fab. I grant it: But what hurt doth this to a good minde?

Eut. Therefore what doth Darnell to cleare eyes?

Fa. It corrupteth the eye which is the mindes instrument.

Eut. You answer rightly: but tel me one thing. What is the reason that one man hath a quicker vnderstanding, and a surer memory than another, and that one is sooner angry and more moderate in his anger than another?

Fab. Because the minde is so framed.

Eut. You shal not so carry it away. What is the cause that he which was sometime of a quicke wit, and of a rich memory, doth afterward become forgetful and dull, and that without blow, without fall, or disease, or old age?

Fab. Now you seeme to play the Sophister with me.

Eut. Therefore on the other side doe you also play the Sophister, and finde out my Sophistry.

Fab. I thinke this is your meaning; that as the soule doth heare and see by the eares and the eyes, so by certaine organs or instruments, it vnderstandeth, and remembreth, and loueth, and hateth, it is angry, and pleased.

Eut. You coniecture right.

Fab. But after all this now, what be those instruments, and where be they?

Eut. You see where the eyes be.

Fab. That is true, and the eares too, and nosthrills I see, and where the palate is I know, and in all the whole body I see there is a fellow-feeling, vnlesse any member be benummed or astonied.

Eut. Though a foote be cut off, yet the minde vnderstandeth.

Fab. It doth so, although a hand be cut off.

Eut. But he that receiueth a sore blow vpon the temples of his head, or in the nape of the necke, falleth downe like a dead man, and is voide of sense.

Fab. This haue I seene in my time.

Eut. By this you may perceiue, that within the brainepanne doe lie the instruments of vnderstanding, of will and memory, which be not so grosse or thicke, as the eares and eyes, but yet material. Forasmuch as they be spirites which wee haue in our body, that be most subtile and corporeall, that is, of a most thinne, fine, and tender substance.

Fab. And are these also corrupted by meates and drinks?

Eut. Very much.

Fab. Why the braine is farre from the stomacke.

Eut. And so is the toppe of the tunnel of a chimney, farre

from

from the fire in the chimny: but if you sit there you shall feele a vapour.

Fab. I doe not meane to try.

Eut. But if you wil not credite me, inquire of the Storks. Therefore it is very materiall what spirites and vapours doe flie vp into the braine and instruments of the minde: for if these be raw and colde, they fall downe againe into the stomacke.

Fab. In truth now you describe vnto me the manner of a still, by which wee receiue the iuyce of hearbes and flowers, breathing or vapouring vpward.

Eut. Your conjecturing is not amisse. For the liuer whereunto the gall cleaueth, is in the place of the fire, the stomacke is a panne, the braine-panne is the top of the high butte or still, and so if you will, the nose is in the stede of the spowt. Therefore from this mutuall flowing and ebbing of humors, groweth whatsoeuer is the cause of any disease, euen as diuers humours doe diuersly fall, now into the eyes, now into the stomacke, one while into the shoulders, another while into the necke, or else-where. Whereby you may also perceiue why excessiue wine drinkers haue bad memories, and why those that fede vppon meates of more pure and subtiler spirites, are not so dull witted. And why Coriander helpeth memory, and Langwort or Nasturtium purgeth the minde: and why great fulnesse brings the falling sickenesse, which at once deadeth or benummeth all the senses, as if they were cast into some deepe sleepe. And to conclude, as too much hunger or thirst in children, doth blunt the edge of their wit and memory, so too much meate doth make them blockish and dull witted, if wee may credite *Aristotle*, because that little sparke of the minde is as it were ouer-whelmed with vndigested matter.

Fab. Is then the minde a bodily substance, that it may bee affected with bodily things.

Eut. The very nature of the reasonable soule, is not corrupted or broken, but her original instruments being corrupted, her force and action is hindered: as it boteth not a work-

man to excell in his Art, if he want fit toles to worke with all.

Fab. Of what quantity or shape is the soule?

Eut. What a ridiculous question is that, seeing you confesse it to be without body?

Fab. I meane a body that may be felt.

Eut. But those things are most perfect which are not felt, as God and Angells.

Fab. I heare that God and Angells are called spirites, but a spirite we feele.

Eut. The holy Scriptures in using this word, do but stammer as it were for our rude understanding sake, meaning thereby, a minde pure and free from all comerce and society of sensible things.

Fab. What difference then is there betweene Angells and soules?

Eut. Euen the same that is betweene a dew snaile, and a shel snaile.

Fab. Then the body is rather the soules house, than the soules instrument.

Eutrap. There is no let to the contrary, but that one and the same thing may be called both an instrument, & a house. But of this matter the Philosophers doe not agree, some call the body the soules garment, some the soules house, some the soules instrument, and some the soules harmony. Now which soeuer of all these you list to call it, it will followe thereupon, that the actions of the minde are hindered by the affections of the body. First, if the body be that to the soule which the garment is to the body: how much the garment makes to the health of the body, *Hercules* hath shewed: to say nothing of the colours of haires and kindes of skinnes. But whether one soule may suffice to weare out many bodies, as one body doth to weare out many garments, I leaue that to *Pythagoras* to tell.

Fabulla It were not amisse if (according to the opinion of *Pythagoras*) it were lawfull to change soules as well as garments: then in winter a man might haue a fatte body,

dy, and well lined, and in summer a leane.

Eut. But I thinke it were not very commodious, if as when many garments are worne, the body it selfe at last weareth: so, many bodies being worne, at last the soule should wax old, and weare too.

Fab. No truely.

Eut. Now as it maketh much to the health and agility of the body, to see with what garment it be clad: so is it very materiall what body the soule carrieth about with it.

Fab. Truely, if the body be the garment of the soule, I see many men very diuersly clad.

Eut. So it is: and yet the greatest part of this matter resteth in vs, to see how fitly the soule be clothed.

Fab. Therefore let goe the garment, and say something of the house.

Eutrap. I will. But lest that I say vnto thee may seeme a fable, *Fabulla*, the Lord Iesus himselfe calleth his body a Temple. And *Peter* the Apostle calleth his body a tabernacle. And some sticke not to cal the body the soules sepulchre. Some call it the mindes prison: and many call it a Tower. Now heare the reasons: That minde that is pure in all parts, dwelleth in a temple: that soule that is not captiue to the loue of corporall things, dwelleth in a tabernacle, and would willingly remoone out of it, if her Commander would call for her: that soule that is blinded with most filthy lusts, that it can neuer aspire to the wholesome liberty of the Gospel, that lieth in a sepulchre. But they which painefully wrestle with their sinnes, and as yet cannot doe as they would, their soules dwell in a prison, still crying vnto him that is the deliuerer of all his seruants, saying; Bring my soule out of prison, that it may praise thy name O Lord. They which fiercely fight with Sathan, watching his sleights, who goeth about like a roaring Lion, seeking whome hee may deuoure, their soule liueth, as it were, in a Garrison or Campe, from whence it is in no wise lawfull to departe, without warrant from the Generall and Commaunder of the field.

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Fab.

Fab. If the body be the soules lodging, I see many whose soules are but sorily lodged.

Eut. It is very true, euen in houses that be stil dropping, darke, and duskish, subiect to all winde and weather, smoky, filthy, flegmatique, rhumatike, torne and ruinous, rotten and infected: and yet *Cato* doth iudge it the first part of happinesse, to dwel wel.

Fab. It were somewhat tolerable, if it were lawfull to go out of one house into another.

Eut. To remoue is not lawful, vntill the Landlord that placed the soule shal call for it. But though it be not lawfull to let the soule out of her dwelling: yet it is very lawfull and fitte to, by Art and Care, to make the soules dwelling house more commodious and hansome than it is, as in houses wee see the windowes are altered, the ground is raised, the walles are plaistered, the dust is swept out, and the rowmes are clensed with fire and persume. This to doe in an old body, all ruinated and ready to drop downe, is most hard. But it is to great purpose, if a childe be loked vnto as it ought to be from his birth.

Fab. You would haue a woman to bee both mother, and nurse, and Phisitian to.

Eut. I would so indeede, as touching the choice and moderation of meate and drinke, and of exercise, and of sleepe, and bathing, and anointing, and rubbing, and dressing, and cloathing. How many thinke you are subiect to most greeuous diseases and vices, as the falling-sickenesse, leanenesse, weakenesse, deafenesse, their loines broken, their members pulled away, their braines weake, and their mindes dul and sottish, and all through the grosse ignorance or vnconscionable negligence of nurses.

Fab. It is meruaile that you were not made a Franciscane Friar in steede of a Painter, you preach so wel.

Eut. When I see you become a St. Clare, then wil I bee a Franciscan, and preach vnto you.

Fab. Truely I am very desirous to know what the soule is, of which we heare and talke so much, seeing no man euer saw it.

Eut.

Entr. Nay, there is none that hath eies but hath seene it.

Fab. I see soules pictured like a little infant, but why haue they not wings like Angels?

Entr. Because when they fell from heauen, they brake their wings, if there be any credite to be giuen to the fables of *Socrates.*

Fab. How then are they saide to flie vp into heauen?

Entr. Because faith and charitie haue caused them to haue new wings. These wings did he desire, that being wearie of the cottage of his body, cryed out, Who shall giue vnto me the wings of a Doue, that I may flie from hence, and take my rest? for other wings the soule hath none, being incorporeall, neyther hath it any shape that can be seene with bodily eyes, but those things are more certainely discerned, which we see with the eies of our minde. Do you beleeue that there is a God?

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Fab. That I doe most stedfastly.

Entr. But nothing can be lesse seene than God.

Fab. Ye is seene in things created.

Entr. In like manner is the soule seene in the actions of the soule: if thou demaundest what it doth in a liuing bodie, vew but loke vpon a dead bodie. When you see a man feele, see, heare, moue, vnderstand, remember, and discourse, you doe more certainely see the soule in presence, than you doe nowe see this same potte, for one sence may be deceiued, but so many arguments drawne from all the sences, can by no meanes faile.

How th
is seene.

Fab. Well then, if you cannot shew me the soule, then describe it vnto me by certaine markes, as you would describe *Cæsar*, whome I haue not seene.

Entr. Aristotles definition I haue ready for you.

Fab. Whats that? for they say he is a very good descipherer of all things.

Entr. The soule (saith he) is An acte of an Organicall and naturall bodie, hauing life in power.

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ned.

Fab. Why doth he call it an Act, rather than a Journey, or a Way?

Entr. Here is no warning giuen to Carters, or horsemen, but

but the ſtate or manner of the ſoule is defined. And the acte he calleth the Forme, the nature whereof is to doe, when the nature of any matter is to ſuffer: And euery naturall motion of the bodie proceedeth from the ſoule: and the motion of the bodie is diuers.

Fab. I vnderſtand it, but why doth hée adde *Organicall?*

Eut. Becauſe the ſoule doth nothing but by meanes of the inſtruments of the bodie.

Fab. Why doth he adde *Naturall?*

Eutr. Becauſe *Dædalus* would counterfet ſuch a bodie, but in vaine: and therefore he addeth, hauing life in power. Euery thing receiueth not forme, but onely ſuch matter as is capable of forme.

Fab. What if an Angell ſhoulde enter into the body of a man?

Eutr. Hée might worke indéede, but not by naturall organs, or inſtruments of nature: neither could he giue life vnto the body, the ſoule being away.

Fabu. Haue I nowe the whole definition and manner of the ſoule?

Eutr. According to *Ariſtotle* you haue.

Fab. Truly I haue heard great ſpeaking of him, as of a famous Philoſopher, but I feare, that if a centurie of wiſe men ſhould ſo write vnto me, I may charge them with hereſie, if I may gaineſay them, or frely ſpeake my mind. Otherwiſe, whatſoeuer he hath ſaid of the ſoule of man, may be ſaid of an aſſe, and an oxe.

Eut. Yea of a beetle, and of a ſnaile.

Fab. What difference then is there betweene the ſoule of a beaſt, and the ſoule of a man?

Eut. They that ſay the ſoule is nothing elſe than a harmonie of the qualities of the bodie, doe not make any great difference. For if it be ſo, then this foloweth will followe, the harmonie being broken, the ſoules of both doe periſh alike. It is not reaſon it ſelfe ſurely that diſtinguiſheth the ſoule of a man from the ſoule of a beaſt, but this we may ſay, that the ſoule of a beaſt knoweth or vnderſtandeth leſſe than the ſoule of a man,

man, euen as we see some men also to knowe and vnderstand lesse than a beast. Essay 1.

Fab. Surely they haue but a beastly minde.

Eutr. But this you knowe *Fabulla*, that according to the nature of the Lute, the harmonie is the sweeter.

Fab. I graunt that.

Eutr. Neither doth it alittle skil, of what wood and fashion the Lute be made.

Fab. And you say true, for some wood is better than some, and the fashioning of a thing is a great matter.

Eutrap. Neither are the strings made of euery beastes intrales.

Fab. So I haue heard.

Eut. And these strings also, through the drienesse or moysture of the ayre that incloseth them, are often times shrunke vppe, or rotten, and by that meanes wil not holde the straining.

Fab. That I haue seene oftner than once.

Eutr. By this then you may be able to performe no small helpe to your little infant, that his mind may haue an instrument wel tempered, and tuned, that it be not lose by slouth, nor too shril through wrath, nor hoarce through drunkennes, for oftentiues these affections are grafted in vs by education and want of good diet.

Fab. I doe take your admonition in good part: but I loke how you can defend *Aristotle*.

Eutr. Truely, hee did but in generall tearmes describe the soule, liuing, growing and feeling. The soule giueth life, but it is not forthwith a liuing creature that liueth: for trees doe both liue and waxe olde, and die, but they feele nothing: though some do attribute vnto them a certain kind of stupide sence: In the clifts or ioynts there is scarce any sence perceiued, but in spunge there is, when it is plucked off: In trees, those that are fellers of timber doe discerne some sence, (if we may beleeue them) for they say, that if one do strike that tree with the palme of his hand, which he would fell (as timber men vse to doe) it is the more hardly cutte downe, becaus Of the life trees.

least. for feare (forsooth) it hath shrunke it selfe together: but that that hath life and sence is a liuing creature. And there is no let to the contrary, but that may be vegetable, or growing, which wanteth sense, as doe mushromes, béetes, and colewortes, &c.

Fab. If these things do féele, or liue, in any sort, if they be moued when they grow ripe, what letteth that they may not be called liuing creatures?

Entr. It did not séeme good vnto our Ancestours to haue it so, and it is not lawfull for vs to be wiser than our forefathers, neither is it any thing to the matter that wee haue in hand.

Fab. But I can not endure, that the life of a scarabée, or béetle flie, and the soule of a man should be all one.

Entrap. They are not all one, good woman, but after a sorte, thy soule doth giue life, and growing, and sence vnto thy body: and so doth the soule of a scarabée in his bodie; for whereas the soule of a man doth something which the soule of the scarabée cannot doe, the cause is in the matter, that can neither sing nor say, because it wanteth fitte instruments for those offices.

Fab. This then you say, that if the soule of a scarabée should passe into the body of a man, it should doe the same things that the soule of a man doth.

Entr. Nay not yet the soule of an Angell (as I haue shewed) but there is no difference betwéene an Aungell and the soule of a man, sauing that the soule of man was created to liue and moue in a humane body furnished with naturall instruments, and to gouerne the same: and in like manner the soule of a scarabée, to moue onely the body of a scarabée. Angells be not created to that end that they should giue life vnto bodies, but to vnderstand without bodily instruments.

Fab. And can not the soule of man doe the same, I pray you?

Entrapilus Yes truely, when it is parted from the bodie.

Fab. Belike then hée is not his owne man, (as they say)

while

while he is in the bodie.

Entr. Truely no, vnlesse something happen beside the common course of nature.

Fab. But me thinke, that for one soule, you haue powred me out many soules, as one that giueth life, an other that causeth to growe, another that giueth sence, another that answeth vnderstanding, another that bestoweth memory, another that is the guider of the will, an other that kindleth anger, and another that begetteth lust; One had beene enough for me. Obiect.

Ent. One and the same soule effecteth diuers actions, and in respect of those it hath diuers surnames (as it were) as a thinking soule, a sensible soule, an vnderstanding soule, &c. Answer.

Fab. I doe not well vnderstand you.

Entr. But I will cause you to vnderstand me, you are in your bed chamber a wife, in your shop a weauer of tapistry, in your ware-house a seller of tapistry, in your kitchin a cooke, among your seruants a mistris, and among your children a mother, and yet notwithstanding all these, you are in one and the same house. A simili

Fab. So then belike the minde is in the body, as I am in my house.

Ent. Right.

Fab. But when I worke in my shop, I play not the cooke in my kitchin.

Ent. That is because you are not all soule, but you haue a soule that carrieth a body about with it, and your body cannot be in many places at once: the soule, because it is not a compound, but a simple forme, is so in the whole body, that it is whole in euery part of the body, although it cannot effect the same thing by euery parte, neither can she effect the same things which shee effecteth in the same maner alwayes, howsoeuer hir instruments be affected: for shee vnderstandeth and remẽbreth in the braine, she is angry in the heart, she lusteth in the liuer, she heareth in the eares, seeth in the eies, smelleth in the nostrils, tasteth in the palate and tongue, & feeleth in al the parts of the body, that haue any sinewy matter adioyning: for nei-

neither doth she feele in the haires of the head, nor in the nailes of the fingers, neither can the lights, or the liuer feele of themselues, nor peraduenture the splene.

Fab. Therefore it quickeneth and refresheth onely in certaine parts of the bodie.

Eut. So it seemeth.

Fab. If one and the same soule effecteth all these things in one man, then it followeth that the Infant in the woombe, so soone as it increaseth, which is a signe of life, it doth also at the same instant feele and vnderstand, &c. vnlesse perhaps at the beginning of one man there bee manie soules, and afterward, (all the rest giuing place) one onely doth all, so that first a man shall be a plant, and then a liuing creature, and last of all, a man.

Eut. That which you say seemeth not verie absurd vnto *Aristotle*: but to vs it is more probable, that togither with the life is infused a reasonable soule, or a soule indued with reason, but that which as a little fire, drenched out of measure with abundance of moist matter, cannot as yet shew forth his force and strength.

Fab. The soule therefore is bound to that bodie which it ruleth, and moueth, is it not?

Eut. No otherwise then a Snaile is to her shell, which she carrieth about with hir.

Fab. She moueth her shel indeed, yet so as she is also therwithall moued her-selfe: as the maister of a ship turneth the ship which way he listeth, but in the meane time he is also moued with his ship.

Eut. Yea, or rather as a Squirrell wheeleth about the rolling Cage, and in the meane time is moueable him selfe.

Fab. And so the soule both affecteth and is affected againe.

Eut. Truly yea, as touching her operations.

Fab. Then belike, in respect of nature, the soule of a Blackmore, is equall with the soule of king *Salomon*.

Eut. True, there is no absurditie in that.

Fab. And so are Angels alike too, sith they want matter, or materiall substaunce, which (as you say) is the cause of

inequa-

inequalitie.

Eut. We haue Philosophie enough now, rather let Diuines canuas these poynts, and let vs go to the matter that we beganne withall. If you will be a whole mother, looke your selfe to the little bodie of your tender Infant, that so, after that he hath vnfolded himselfe of those vapours, which are as sparkles to the minde, it may vse good and fitte instruments. So often as you heare your childe crying like a childe, thinke with your self that he doth instantly require it at your hands. When you see vpon your breast, these two as it were swelling fountaines of milke, and flowing of their owne accord with that milkie liquour, then thinke how nature doth admonish you of your dutie. Otherwise, when your childe shall learne to speake, and in his pleasant and prettie stammering language, shall call you mother, with what face can you heare this of him to whom you, haue denied your pappes, and haue turned ouer to a hired papp euen as if you had put it out to a goate or a sheepe. When he shall be able to speake and know good from euill, what if he should call you, not mother, but halfe mother? It may be you will trie what the rod will doe: but she is scarce halfe a mother, which refuseth to nurse that which she hath brought forth. The better part of mother-hood is the nursing of the tender babe. For it is not nursed onelie with milke, but also with the sweete scent or smell of the mothers bodie, it craueth the same liquour that it was familiarly acquainted withall before, which it sucked in the bodie, and whereby it grew together. And I am of this minde, that in children, wit is corrupted by the nature of the Milke which they sucke; euen as we see in plants and fruites, their nature is chaunged, and altered, euen by the moysture of the earth which doth nourish them. Do you thinke this Prouerb came of nothing: *This naughtinesse he sucked in with his nurses milke?*

The do
a mothe

A Proue
too true

Truly, I am not of the Grecians minde, who were wont to say, that nurses do signifie one that is ill fed: for they put a little chawed meate into the Infants mouth, and swallow the greatest part themselues. And therefore she hath not brought forth truly, that dooth presently cast away that she

hath

hath trauailed of; for this is not kindly to bring forth, but to come afore the time. And vnto such kinde of mothers may verie well agrée in my opinion that derivation which the Grecians haue giuen of the Grecke worde which signifieth mother. And that is μήτηρ which they say commeth of μὴ τυρεῖν, that is, mother of not saving: for to take altogither a hired Nurse for a poore tender Infant, as yet warme from the mother, is a kinde of exposing, or casting it foorth to hazarde.

μήτηρ, ἀπὸ μὴ τυρεῖν, i. à non seruando.

Fab. I should yéeld vnto that you say, if there were not chosen such a woman in whome nothing is wanting that should be in a nurse.

Eut. As if (forsooth) it were no matter what milke the tender Infant do sucke, or what slauer it swalloweth downe with his meate that she hath chawed and champed before. But imagin that such a nurse may be gotten, as I know not where such a one can be had, doe you thinke that there is any which possibly can digest all the wearinesse and irksomnesse that is in nursing as the mother can? Is there any that can brooke all the foule handes, the sittings, the watchings, the cryings, the diseases, and diligent care of preseruing the childe, (which can neuer bee inough) as the mother can? If there can bée founde anie whose loue is equall with the mothers loue, then may her care also bee equall with the mothers care.

And why may not that also come to passe, that your sonne may loue you but to the halfes, whenas that natiue loue is as it were distracted, & diuided betwéen two mothers: neither can you be caried with the like naturall affection toward your son: As he groweth in yeares, so he shall be more vnwilling to obey your commaundements, and your care will be the colder towards him, in whose behauiour perhaps you shall sée his nurse. And the chiefest step to learning, is the mutuall loue that is betwéene the teacher and the scholler. Therefore, if he shall lose nothing of that swéete sauour which naturall affection yéeldeth, you shall the more easily drop into him the precepts of liuing well: For here the mothers helpe is not small,

euen

euen in this respect, that she will teach him that, which both for matter and maner, will be most pleasing, and in all points to be imitated.

Fab. Now I perceiue, that it is not so easie a matter to be a mother, as it is commonly supposed to be.

Eut. If you doe not beleeue me, beholde Saint *Paul* speaks plainly vnto you, (speaking of the woman he saith) she shall be saued by bearing of children. 1. Tim. 2.

Fab. Then they shall be saued which she beareth.

Eut. Not so, but he addeth, if her children continue in the faith and loue, with holinesse and modestie, so that you haue not yet done the part of a mother, vnlesse you first frame aright his tender bodie, and then his mind as tender as that with good education.

Fab. But this is not in the mothers power, that the children shall continue in faith and godlinesse.

Eut. It may be so, but for all that, vigilant admonition is of such force, that *Paul* thinkes it to be laide to the mothers charge, if their children degenerate from godly courses. And to conclude, if you shal but that do which lieth in you to perform, God will adde his helpe vnto your diligence.

Fab. Truly *Eutrapilus* your speach hath perswaded me, if you can in like manner perswade my friendes, and my husband.

Eut. That will I vndertake, so that you will helpe me with your consent.

Fab. That I do assure you I will.

Eut. But may I not see your child?

Fab. Yes, that you shall most willingly. Doe you heare *Syrisca*? Call hither the nurse, and bid her bring the Infant with her.

Eut. A very fine child, the saying is, that the first trial must haue a pardon, but you vpon the first triall, haue shewed euen the perfection of Art.

Fab. It is no grauen Image, that it should need any art.

Eut. True, for it is a molten Image, but howsoeuer it be, it fell out most happily, I would that those Images which

you make in your tapistrie worke, may haue no worse successe.

Fab. But you on the other side are better at painting than begetting of children.

Eut. So it seemed good vnto nature, to fit and match euerie mans turne: how carefull is nature that nothing may perish; see how she hath represented two persons in this one childe; the nose and eies resemble the father; the fore-heade and chinne the mother. Can you commit such pretious pledges to another bodies trust? We thinke they are double cruell that are able to doe it: for that is not done onely with the perill of the Infant that is put away, but also with their owne perill, because the milke which is corrupted by chaunge, doth oftentimes breede most perillous diseases. And therefore it falleth out, that while they prouide for the fashion or beautie of one bodie, they neglect the liues of two bodies, and while they go about to preuent sudden old age, they cast themselues into an vntimely death: but I will go see what I can do with your husband and friends.

Fab. I pray God you may preuaile.

A pleasant Dialogue of a Popish Pilgrimage: notably setting forth the glorious felicitie and admirable vtilitie of the Catholike Religion.

The speakers names.

Menedemus a Philosopher. } { *Oggius*, one of Thebes.

Mene. What newes is this? Do I not see my neighbor *Oggius* that hath not bin seene this six months full? The speach was, that he was dead: sure it is

it is he, vnlesse I be much deceiued. I will go and salute him: God saue you *Ogygius*.

Ogyg. And you also *Menedemus*.

Men. What region hath sent you hither so safe? For the rumor went here, that you were dead.

Ogyg. I thanke God I was so well all the time of my being abroad, that I was neuer better in all my life.

Men. Thus you euer proue such spreaders of rumors to be but vaine men: but what manner of apparell haue you gotten there? Me thinke you are beset with pearles, or wilkes like Gutter-tiles, you are ful of Images, both of Tinne and Lead, you are trimly deckt indéed, with straw Garlands, and Serpents Egges vpon your sléeues.

Ogyg. Oh sir, I haue visited Saint *Iames* of *Compostella*, and from thence I went to visite, or rather, to reuisite, that holy Virgin, by the sea coast, called our Ladie of *Walsingham*, that is in so great account in England: for about some three yeares since I did visite her before. St. Iam Compo

Men. For your pleasure sake, I thinke.

Ogyg. Nay, for religion sake.

Men. This religion I thinke you learned, when you learned Gréeke.

Ogyg. No, good sir, but my wiues mother bound her selfe by a vow, that if her daughter did bring forth a sonne aliue, I should go in mine owne person, and salute St. *Iames* of *Compostella*, and giue him thankes for it.

Men. Did you salute the Saint onely in your own name, and your mother in law?

Ogyg. Yea, in the name of all my familie.

Men. Surely I thinke your familie should haue done euen as well, if you had neuer gone to salute Saint *Iames*: but I pray what answer did he make you, when you thanked him for your sonne?

Ogyg. None at all: but when I gaue him my present, hée séemed to smile, and a little to nod with his head, and withall, reached me this hollow shell.

Men. Why doth he bestow such gifts rather thã other things?

Ogyg. Because he hath aboundaunce of them, the sea being so neare.

Mene. A good saint indéede, which doth both the parte of a Midwife to women in child bed, and is so bountifull vnto strangers. But what new kinde of bowing call you this, that one that is idle shoulde enioyne another to labour? If you shoulde make a bowe, that if you shoulde spæde well in some thinges that you goe about, I shoulde fast twice in a wéeke. Doe you thinke that I must doe that which you haue bowed?

Ogyg. I doe not thinke you would doe so, although you had bowed it in your owne name, for you make but a sport of it to mocke the Saints, or to besmeare their mouthes: but she is my mother, and I must obey her, you know the affections of women, and it stode me vpon.

Mene. If you had not performed hir bow, what had béene the danger?

Ogyg. I confesse that the Saint could not haue sued mée at lawe for it, but hereafter he might perhappes giue but deafe eare to my prayers, or seyde some calamitie vppon my family and neuer make wordes of the matter: you know the fashion of princes & great persons, whē they take against one.

Mene. I pray tel me, how doth that good man, *Iames*, how doth he?

Ogyg. Much colder and poorer than he was wont to be.

Me. Whats the cause, his old age? I think he be very olde.

Ogyg. Away trifler, away, you knowe that Saints ware not olde, but this new perswasion that is gone ouer all the worlde, is the cause that he is not so often visited as hée was wont: and if any chaunce to come vnto him, they salute him onely, but they geue him little or nothing. thinking that that money were better bestowed vpon the poore folkes, yea, and they will not sticke to saie so too.

Mene. Oh wicked perswasion!

Ogyg. Alas the more is the pittie. And therefore so great an Apostle, which was wont to glister all with gold and precious stones, now standes like a wodden thing hauing scarce

a tallow candle before him.

Men. Thats great pitty: but if it be as I heare, I promise you it is very like that all other Saints will be serued with the same sawce.

Ogyg. Tis true indeede, for there is an Epistle abroade which the virgin *Mary* her selfe hath written of this matter.

Mene. What *Mary* is that?

Og. She that hath her surname of a stone.

Men. If I be not deceiued, it is she that is amongst the people of *Belgia.*

Og. The very same.

Men. To whom did she write?

Og. The epistle it selfe sheweth that.

Men. By whom was it sent?

Og. No doubt, by an Angell, which when he had written it, set it vp in a pulpit where he preacheth, to whome it was sent: And because you shall suspect no fraud in the matter, you shall see the Epistle that was written with the Angells owne hand.

Mene. Do you so well knowe that Angels hand that is secretary to the virgin *Mary?*

Og. Why not?

Mene. How doe you know it?

Og. I haue read *Bedes* Epitaph, which was giuen by an Angell, the formes of the letters doe agree in all poyntes. And I haue read a quittance sent to Saint *Giles*: they all agree, is not this sufficient proofe of the matter?

Mene. May I not see it?

Og. Yes, if you will promise me to be secret.

Mene. As secret as a stone.

Og, And there be stones nowadayes that are infamous in this respect, that they can keepe nothing close.

Men. Then you shall speake to one that is dumbe if you trust not stones.

Og. Vpon that condition I wil reade it vnto you, hearken with both your eares.

Men. Soe I will.

¶ *The Epistle of the virgin Mary.*

Og. MAry the mother of Jesus, to *Glaucoplutus* sendes greeting. Whereas you following Luther doe earnestly perswade men, that it is more than neede to pray vnto Saints. Know, that in this respect you are much in my fauour: for vntill of late I was euen tyred with the wicked complaints and lamentations of mortall men. To one woman they came still for euery thing, as if my sonne should be still an infant, because he is so painted in my bosome, and as if he should still be at his mothers becke, and as if hee durst deny me nothing that I should demaund of him, for feare (forsoth) that I should deny him my teats when he were a thirst. And many times they craue those things of me being a virgin, which a shamefast yong man durst scarce demaund of a common harlot, and which I am ashamed to commit to writing. In the meane time the Merchants Factor being bound for *Spaine*, commits to my charge the honesty of his concubine: And the holy Nunne (forsoth) hauing cast away hir vaile, and ready to runne away, commits vnto me the fame of her integrity, which she is determined to prostitute and make common: The wicked souldier makes a pitifull crie vnto me, and when he is conducted to the slaughter house to filch and pilfer, then he crieth, O blessed virgin, giue me a good bootie. Then comes the dicer and gamster, and he crieth, fauor me O blessed saint, and thou shalt haue part of our winnings. And if the dice doe not fauor them, then they terme me with reproches, and curse me most bitterly. The couetous worldling that exposeth himselfe to filthy lucre, he cryeth, send me a plentifull encrease. If I deny them any thing, straitway they exclaime against me, that I am not the mother of pittie. The prayers of some others are as foolish as impious: the vnmarried woman crieth, *Mary*, send me a faire and rich husband: the married woman crieth, giue me prety children: shee that is great calleth to me for a happy deliuerance: the olde woman crieth out vnto me, that she may liue long without the cough and thirst: the doating olde man he crieth, let me be yong againe: the philosopher he crieth, let me be able to resolue hard questi-

ons: the priest crieth, send me a fatte benefice: the bishop cryeth, kéepe my church for me: the marriner crieth, giue mé a prosperous voyage: the maister of the ship cryeth, shew me thy sonne before I die: the courtier cryeth, graunt I may make a true confession at the houre of my death: the country man hée cries, send vs raine in due season: the country woman cries, kéepe my heird of cattell, and my poultry in safety: if they do not spéede of their sute, by and by I am cruell. If I send them to my sonne, they tel me, that what I wil, he wil. Must I that am a woman alone, and a virgin, giue attendance to saylers, to souldiers, to merchants, to dicers, to married, and vnmarried, to women in child-bed, to captaines, to kings, and to clownes. But that which I haue said is nothing to that which I haue endured, but with these affaires I am now nothing so much troubled as I was wont to be: in which respect I should surely giue you great thanks if this commodity did not bring with it a greater discommoditie. I haue now more ease, but lesse honour and wealth than I was wont to haue, I was wont to be saluted in this maner, O Quéene of heauen, Lady of the worlde, now I scarce heare *Aue Maria*, and that but of a few neither. I was wont to be clad in golde and pretious stones: I had golden gifts, and set with pearles brought vnto me, now I haue scarce haife a cloake to couer me withall, and that also gnawne with mice: my yérely reuenues will hardly maintaine a poore miserable house, wherein to light a tallow candle: but these things yet might somewhat be borne, if it were not reported that you goe about greater matters: your shoting (as they say) is at this, that whatsoeuer was giuen to the Saints, you would take away from all religious houses. I charge you againe and againe, take héed what you doe: there is not wanting vnto other saints wherewith to bée reuenged of the iniuries that shalbe offred vnto them. If *Peter* be cast out of the temple, he can shut heauen gate against you. *Paul* hath a sword: *Bartholomew* a knife, *William* is all armed vnder a Monkes habite, not without a grieuous launce: but how will you be able to deale against *George*, who is both a horseman, and armed from top to toe, both with a speare and

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dity.

a terible swoꝛd? Neither is *Anthony* vnarmed, foꝛ he hath the holy fire. And the reſt haue either their weapons, oꝛ their euilles, wherewith they can méete whome they liſt. And as foꝛ me, though I be vnarmed, yet foꝛ all that, you ſhall not caſt me out, vnleſſe you will alſo caſt out my Sonne, whome I holde in my armes. I do not meane to be parted from him: either you ſhal thꝛuſt vs both out, oꝛ leaue vs both in, vnleſſe you will haue a Temple without a Chꝛiſt. Theſe things I thought good to let you vnderſtand. Now bethinke your ſelfe of an anſwer, foꝛ ſurely this matter doth much trouble mée. From our ſtone-houſe the Calends of Auguſt, in the yéere after my Sounes ſufferings 1524.

I the bleſſed virgin haue ſubſcribed hereunto with mine owne hand.

Mene. Truely this is a menacing, &c. terrible Epiſtle. I thinke *Glaucoplutus* will take héede what he doth.

Og. If he be wiſe.

Mene. Why did not that good man Saint *Iames* wꝛite to him of this matter?

Og. I cannot tel, vnleſſe it be bicauſe he dwels ſo farre off, and nowadaies almoſt all letters are intercepted.

Mene. How cameſt thou into England?

Og. The winde being ſo pꝛoſperous did inuite me thither, and I had paſſed my pꝛomiſe befoꝛe to that Saint by the Sea coaſt, that after two yéeres I would ſée her againe.

Mene. What ſute had you to her?

Og. No new matter, but all oꝛdinary, that my familie might be in health, that my wealth might encreaſe, and that I might enioy a long and happy life in this woꝛlde, and euerlaſting happineſſe in the woꝛld to come.

Menedemus. Coulde not our virgine mother at *Antwerpe* haue done all this foꝛ you as well as ſhée at *Walſingham*? her temple at *Antwerpe* is farre moꝛe renowned than that by the ſea coaſt.

Og. I do not deny but ſhe can, but in other places ſhe giues

other things, either because it seemeth good vnto her so to doe, or else, for that (as indeede she is a kinde woman) she may apply her selfe to our desires.

Me. Of S. *Iames* I haue heard often: but I pray thee now describe vnto me the dominion of that Saint by the sea coast. The L Walsin her do describ

Ogy. That wil I doe euen as briefly as I can: her name is most famous all *England* ouer, neither can you hardly finde any one in that Iland, that doth looke for any good successe in his businesse, vnlesse hee doe once a yeare visite her with some present.

Men. Whereaway is she?

Ogy. At the furthest part of *England*, betweene the North and the West, not aboue three miles from the sea. It is a town that hath little else to liue vpon, then of the great tumult of guests that daily resort thither in pilgrimage. There is a colledge of canons that are called Regular, a middle sort between Monks and Secular Priests.

Men. You tell mee now of such as liue as wel in the water, as on the land, as the Beuer.

Ogy. Yea, and so doth the Crocodile: but to leaue this cauelling, I will tell you in three words that which you would know. In things that they like not, they are Canons, but in things that fauour them, they are Monkes.

Men. This is a riddle, I vnderstand it not.

Ogy. Then I wil vse a mathematicall demonstration. If the Pope shall chance to excommunicate all the Monks, then they are Canons, and no Monkes: But if the Pope shall licence all Monkes to marry, then they are Monkes, and no Canons. A Ridd

Men. O strange priuiledges! I would they would take my wife too.

Ogy. But to the matter. This Colledge hath scarce any other reuenewes to liue vpon, but what commeth by the liberality of this Virgine: for their greater rewards and gifts are kept in store. But if there be any mony, or any thing of small valew giuen, that goeth to the maintenance of the whole Colledge, and their President, whom they call the Prior.

Men. A very good life.

Ogy. There is no fault found with it: they grow richer by their deuout piety, than by a yearely rent. Their Church is beautifull and costly, wherein doth not dwell the Virgine her selfe, but for honour sake that she hath yelded vnto her Son. She hath a Chappell by her selfe, as she is placed at the right hand of her Sonne.

Men. Right hand? Which way then loketh her Sonne?

Ogy. Well remembred, when he loketh toward the West, then she hath the right hand; but when he turnes himselfe to the East, then she hath the left hand: yet she doth not dwell heere neither, for her houle is not yet finished, and the place very windy on euery side, the dores open, and windowes open, and the Ocean sea, the father of the windes, is hard by.

Men. That is very hard: where then doth she keepe?

Ogy. In that Church that is not yet finished, there is a very narrow Chappel, floored with bordes very straight on both sides, and a very little dore to let in pilgrimes. There is almost no light, but candle light of tapers and wax candles, a most pleasant smell.

Men. All this is agreeable to their religion.

Ogy. Nay *Menedemus*, if you did see it, you would say it were a seate of Saints indeede, all things doe so glister with gold and siluer, and pearles, and pretious stones.

Men. You doe almost perswade me to go thither.

Ogy. You would not repent you of your iourney.

Men. Is there any holy oyle there?

Ogy. Ah fole, that oyle is to be found dropping only from the sepulchres of Saints, as of St. *Andrew* and St. *Catherine*, and no where else. *Mary* is not yet buried.

Men. I was in an errour I confesse, but make an end of your tale.

Ogy. That their religion may be spread the further abroad, other things are shewed in other places of their Colledge.

Me. And peraduenture that their gaines may be the greater, according to that common saying: By my hands the prey is quickly gotten.

Ogy. And in euery place there are Mistagogues (as they are called) that is, some speciall persons to shew reliques, and to interpret their mysteries and ceremonies to strangers. Mistage

Men. Are they of the canons?

Ogy. No, they are not vsed to that end, for feare that by occasion of their religion, they should be drawne from their religion: and while they should attend vpon a Virgine, themselues should lose their owne virginity. Onely in the inward Chappel, which I call the bed-chamber of the blessed Virgin, there attends a certaine canon at the Altar.

Men. To what end?

Ogy. To receiue and to keepe that which is giuen.

Me. Doe they giue that are not willing to giue?

Ogy. Not so: but many for very shame are forced to giue when they see one stand by, which would giue nothing if there were no body, or at least they would not giue so much as they doe, when there is one by to see what they giue.

Men. This is euen the right nature of man, and that which my selfe haue experience of.

Ogy. Yea more: there be some that be so deuoted to the most holy Virgin, that when they make as if they laid downe some thing vpon her Altar, they can very nimbly take away that which was laid downe by another. That is legierde

Me. Suppose that none were by, it is maruel that the blessed Virgin her selfe do not presently thunder against such guests.

Ogy. Why should the Virgine doe that rather then God himselfe, whom they feare not to spoile of all his ornaments; yea, and to digge through his Church walls for them?

Men. I cannot tell whether I should wonder more at their audaciousnesse, or at his lenity.

Ogy. Therefore towardes the North side, there is a certaine gate, (not belonging to the Church) but a sluce or a wall, that keepeth all the out ward yeard adioyning to the Church. And that hath a very small portall or wicket, such as you see in Noblemens great gates, that hee which will enter, must be inforced to put in, first his leg, and so to expose that to danger, and then his head.

Men. Truely it is not safe for a theefe to enter at such a doore.

Ogy. You say true. The Pilgagogue told me of a certaine rider, who on a time, sitting on his horse, rode through this doore, and so escaped his enemies hands, who followed him at the hard heeles. There the miserable man dispairing of himselfe, hee suddenly commended his state to the blessed Virgine, which was in the next roome: for he was determined to flie to her Altar for refuge, if the great gates had beene open. And behold a very strange thing, suddenly the horse-
acle, but man was within the Church walles, though the gates were not opened, and his enemy stood raging and fretting without, but all in vaine.

Men. But did he make this admirable tale of any credite?

Ogy. Yes that he did.

Men. That was not so easily done, you being a Philosopher and a wise man.

Ogy. He shewed me nailed vpon the doore, a copper plate, with that horse-mans picture vpon it that was so preserued, and in the same manner of apparrell, that then was vsed in *England*, and such as we see vpon antient pictures, which (if they lie not) doe shew plainely that Barbers and Taylors in those daies, were not much set by.

Men. How so?

Ogy. Because hee was bearded like a goate, and all his apparrell was without any plait, no bigger then his body, and sate close to his body.

Men. Now ther is no doubt to be made of that matter.

Ogy. Under the threshold was an yron grate, which none could goe vpon but onely footemen, for it was not meete that any horse should trample vpon that place, after the former rider had consecrated it to the blessed Virgine.

Men. No reason why he should.

Ogy. Heere towards the East is a Chappell full of strange sights, thither go I, wher we met with another Pilgagogue: there we prayed alittle. By and by was shewed vs the ioynt of a mans finger, the biggest of the three, I kissed it: then

I demanded whose reliques those were; hee said, Saint *Peters*. What, the Apostle? he said, yea. I loked vpon the hugenesse of the finger, which seemed to come of some Giant: I said, that S. *Peter* by that finger, should seeme to be a man of wonderfull great body. At which word, one of my fellowes burst forth into a lowd laughter, which grieued me not a litle: for if he had kept his countenance, the Pilgagogue had shewed vs all his reliques, but we pleased him againe with a few groates. Before that little house was a rose or couering, which hee said, (in winter time, when all was couered ouer with snow) was on a suddaine brought thither from farre: vnder that rose were two wells full to the toppe, the springs whereof, (they say) are consecrated to the blessed Virgine, the water is very cold, and good against the paine in the head and stomacke.

Men. If cold water can helpe the head and stomacke, then hereafter shall oyle quench fire.

Ogy. O good sir, you heare of a miracle: it is no miracle for cold water to quench thirst.

Men. And this is surely one part of a fable.

Ogy. Hee affirmeth, that that fountaine did suddainely spring out of the ground, at the commandement of the Virgin *Mary*. I diligently obseruing euery thing, demanded of him, how many yeares since that little cotage was carried thither: he said, many ages since. Otherwise (said I) the walls doe not loke as if they were old: he did not gaine-say it: nor these wodden pillars (quoth I) hee denied not but that they were lately set vp, and the thing was plaine. Then said I, and this same thatch of rede seemeth to bee newer than all the rest: he did grant it. And these same beames and rafters which beare vppe the thatch, seeme not to bee many yeares olde: he did also grant that to be true. And when I had now examined euery part of that cabine, I said vnto him: how then doth it appeare, that this house was many ages since brought from afarre? No lie.

Men. And I pray how did the Pilgagogue vntie this knotte?

Oggius Forsothe hée presently shewed vs a very olde Beares skinne, fastened to the rafters, and in a manner derided our dulnesse and slowenesse to beléeue so manifest a prose: so we being perswaded, craued pardon for our vnbeléefe, and so turned our selues to beholde the heauenly milke of the blessed Virgin.

blessed
ns milk:.

Men. Such a sonne, such a mother: hée hath left vs so much of his blood vpon earth, as is wonderfull, and she so much of her milke, as is scarce credible to come of one woman, hauing but one childe, though the infant had neuer sucked any of it away.

O. And so they reason about the Crosse whereupon Christ died, which is shewed in so many places, but priuately, that if the peeces thereof were brought together, they would load a ship: and yet Christ carried it all himselfe.

Men. And doth not this also séeme a wonder vnto you?

Ogy. Somewhat strange perhaps, but no wonder, because the Lord being omnipotent, is able to augment it at his pleasure.

Me. You make a good construction of the matter: but I feare that many such things are deuised but for lucre sake.

O. I suppose that God would not indure any that should so abuse him.

Mene. Yes surely, séeing as both mother and sonne, and father, and holy-ghost, (as you said) are robbed by sacrilegious persons, and yet in the meane time, they séeme to be so little moued at the matter, that neither by a becke nor making any noise they will make those wicked persons afraide. So great is the patience of the godhead.

O. So it is indéede, but heare the rest: That milke is kept vpon a high Altar, in the midst of which altar, stands Christ, and for honour sake, his mother stands at his right hand, for that milke doth represent his mother.

Men. Then it is to be séene.

O. Yea, but shut vp in a christall glasse.

Men. What, is it liquid?

O. What talke you of liquid, for that which was milked

ked aboue fiue hundred yeares since: it is hardened, you would thinke it to be chalke bruised and tempered with the white of an egge.

Men. Why doe they not shew it naked?

O. Lest the Virgins milke should be prophaned with mens kisses.

Menedemus You say well, for there bee some I thinke whose lips are neyther cleane nor chaste: but goe on.

Ogy. So soone as the Mistagogue saw vs, hee put on a surplice, and his stole about his necke, and very deuoutly kneeled downe, and prayed, that done, he reached vs that sacred milke to kisse, and wee very deuoutly fell downe at the foote of the Altar, and hauing first saluted Christ, wee called vpon the Virgine *Mary*, with a short prayer that we had prouided of purpose for her in these words.

Virgin mother, which hast merited with thy virginean breast to sucke thy sonne Jesus, the Lord of heauen and earth: our desire is, that we being clensed with his blood, may grow to that happy & reasonable infancy, which being void of all malice, fraud, and guile, doth daily desire the milke of the Euangelicall doctrine, vntill we come to a perfect man, and the fulnesse of Christ, whose blessed fellowship thou inioyest for euer, with the Father and the Holy-ghost, Amen.

Men. A good prayer truely, if it had beene made to the right party: but what said shee?

O. They seemed both to bow vnto vs, vnlesse my sight failed me: for the holy milke seemed to leape a little, and the holy sacrament seemed to shine somewhat brighter then before. In the mean time, the Mistagogue came vnto vs, very silent, and reached vs a little table to write on, such as the Germans offer which take tole bridges.

Men. Truely I haue oftentimes cursed those same polling tables, when I haue gone through *Germany*.

O. Well, we gaue him some groats, which he offred to the Virgin. By and by I demanded of him as ciuilly as I could, by an interpreter skilful in their language, and a yong man of a smooth & eloquent tong, (I think his name was *Ro: Alariffe*)

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by what arguments it might be proued, that this was the milke of the blessed Virgine. Which I did truely with an honest minde, that so I might be able to stop the mouthes of such as are wont to laugh at all these things as fables. At the first, the Mistagogue or Vsher of the reliques, with a lowring countenance held his peace. I bade the youth to vrge it still, but very modestly, which indeede he performed very smoothely: insomuch, that if he had intreated the Mother her selfe with the same words, and shee lying in childe-bed, shee could not haue taken it in ill part. But the Mistagogue, as if he had been inspired with some certaine kinde of godhead, beholding as with staring eyes, (and as it were with horrour execrating a blasphemous speech) said; What neede you aske such questions, when you haue an authenticall table? And he seemed altogether as if he would cast vs out as heretikes, if the groats had not somewhat allwaged his furie.

Men. What did you in the meane time?

Ogy. What thinke you? Euen as if we had beene strucken with a club, or some thunder-bolt, we slunke away, humbly crauing pardon for our boldnesse. From thence we went to another little cabine, the blessed Virgines lodging: as we were going thither, a certaine relique-master of the inferiour sort of them, sheweth himselfe, and beheld vs as if he were desirous to know vs: when we had gone a little further, another met vs, and in like manner stared vpon vs: by and by, the third.

Men. It may be they were desirous to take your picture.

Ogy. But I thought farre otherwise.

Men. What did you thinke? pray you?

Ogy. Mary I was afraid, that some sacrilegious person had secretly stolen away some thing of our Ladies attire, and that they suspected me for the matter. Therefore, when I came into the Chappel in this manner, I saluted the Virgine mother; O the onely mother and Virgine amongst women! most happy mother, most pure Virgine, now we that are impure, doe visite thee that art pure, and with our poore presents we doe you reuerence: our desire is, that thy sonne would

grant

grant that we imitating thy most holy maners, may be counted worthy through the grace of the holy spirit, spiritually to conceiue him in the bowels of our minde, and hauing conceiued him, neuer to lose him. *Amen.* And withall hauing kissed the altar, I laid downe certaine groates and went my way.

Men. What did the virgin? did she not by a becke signifie vnto you, that your prayer was heard?

Ogyg. The light was verie small (as I said) and she stode in the darke at the right side of the Altar: but lastly I was so cast downe with the speach of the former Mystagogue, that I durst not loke vp.

Men. Therefore the successe you had in this pilgrimage was not very good.

Ogyg. Yes, most ioyfull.

Men. Now you haue reuiued me: for before, my heart was euen fallen downe into my knees, as your *Homer* speaketh.

Ogyg. After dinner we went againe to the Church.

Men. Durst you, being suspected of sacrilege?

Ogyg. It may be so: but I did not suspect my selfe, and a good conscience feareth nothing. And the desire I had to see that same table wherunto the Mystagogue referred vs, drawn thither, and after long seeking we found it, but set vp so high, that euery bodie could not reade it. And I haue such eies, that I can neither be said to be sharpe-sighted, nor yet starke blind. In the meane time, *Aldrise* read, I counterfeyted him with mine eyes, as if I did reade, scarce trusting him in so weightie a matter.

Men. Was then all your doubting shaken off?

Ogyg. I was euen ashamed of my selfe, that had made any doubt of the matter, the whole matter was so plainly laide before our eyes, the name, the place, and the whole matter in order as it was done. To be short, nothing was omitted. There was a godly man borne at *Paris*, they call him *William*, who as he is otherwise, so in this especially religious, for searching the whole world for the Reliques of Saints. He hauing trauailed many Countreys, and seene verie many Monasteries,

nasteries, and Churches, at last went to *Constantinople*: for this *Williams* brother was a Bishop there. This Bishop, when when he sawe his brother *William* preparing to returne home againe, tolde him of a certaine holy virgin, which had some of the Virgin *Maries* Milke: and that he were a verie happie man, if either for loue or money, or by any skill, he could obtaine a portion of it: for all the other Reliques which hitherto he had gotten were nothing in comparison of this holy milke. There *Wil.* could not be quiet till he had begd halfe that milke. Having that treasure he thought himself richer than *Cræsus**

Men. And why not, and truly beyond all hope.

Ogyg. Well he goeth directly home with his milke, but by the way he fell sicke.

Men. See how nothing in humane affaires is happy long, nor in any place.

Ogyg. When he saw in what daunger he was, he secretly sent for a Frenchman, a most faithfull companion with him in his pilgrimage, and verie deuoutly requiring secrecie, commits the holy milke vnto him, with this condition, that if hee come safe home, hee shall set that Treasure vppon the Altar of the blessed Virgine which is worshipped at *Paris*, in the great Church, that hath the Riuer *Senion* running on both sides of it: which Riuer seemeth also for honour of the Virgin *Marie*, of his owne accorde to turne out of his right course. To be briefe, *William* is buried, his friend plyeth homeward, and he also sickneth by the way. And despairing of himselfe, he commits this milke to an English man, and binds him with many obtestations to performe that he should haue done. The French-man dieth, the English-man taketh the milke, and placeth it vpon the Altar, the Canons of the church being present, which then were called Regulars, of them he obtained halfe the milk, that he caried into England, and by the motion of the spirite*, he bestowed it vpon that blessed ladie of *Walsingham*.

Men. Certainly this tale hangeth well togither.

Ogy. Yea, and to take away all doubt, the names of the Bishops were subscribed, by consent of the *maior* part, which be-

stowed

flowed so much of that milke as they could giue out of their owne allowance, onely to refresh your Pilgrimes that came vnto them not emptie handed.

Men. How much was that?

Ogy. As much as would refresh them fortie dayes.

Men. When they haue once giuen away all their allowance, haue they any more to giue?

Ogy. No, they cannot giue al away, for it doth continually run, and is continually full: not as *Danans* his fatall tubbe: for though that be stil filled, yet is it still emptie: but here if you alwayes draw, yet there is neuer the lesse in the tub *.

* That with go son so lo chalke p whites laſt, or &c.

Men. If they should giue fortie dayes milke to a hundred thousand men, shall euery one haue so much?

Ogy. Yea, so much.

Men. What if they that receiue fortie dayes milke before dinner, should come againe for so much more before supper, is it there for them?

Ogy. Yea, if they come ten times in an houre.

Men. I would I had such a cow, or else that my casket were of that humour, surely I would not wish to haue aboue three groates in it, if they would alwaies run in that maner.

Ogy. Nay, rather wish that it might alwayes run golde, you shal allone haue the one as th'other: but now to my table againe. This was further added, that our Ladies milke which is shewed in many other places, is venerable inough: but this is more venerable then all other, because the other is wrung out of stones, but this flowed from the very breasts of the virgin her selfe.

Men. How did that appeare?

O. Oh, the virgin said so that gaue the milke.

Men. And peraduenture St. *Bernard* told her so.

O. So I thinke.

Men. He whose lucke it was when he was aged to sucke milke out of the same breasts that the childe Iesus sucked of, and therfore I marualle why he is said to flow with hony rather than with milke: but how is that the virgins milke, that came not from the virgins breasts?

Og. That also came out of her breasts, but by chaunce, as she was milked, it fell vpon a stone, whereupon she sate, and afterward by the will of God, it was multiplied, as you heard before.

Men. Wel, goe on with your tale.

Og. After al this, while we were making ready to depart, and in the meane time loking heere and there, to see if there were any other thing worthy the seeing, we met againe with Pystagogues or Relique-maisters, who looked a-skew at vs, they poynt at vs with the finger, they come running towards vs: then they go away, then they come running againe, they nodde at vs, and they seemed as if they were about to call vs, if they had beene hardy enough.

Men. Were you not then afraide?

Og. No surely, but I turned my face towardes them, smiling, and beholding them, as if I would haue some of them to call me. At last one came and asked me my name, I told him *Edo*: then he asked me, if I were not he that about some two yeeres before had set vp an Hebrew table concerning vowes. I saide, yea.

Mene. Doe you write Hebrew?

Og. No, but whatsoeuer they vnderstand not, they call it Hebrew. By and by came the *prôtos husteros* of their colledge, as I take it.

Mene. What name of dignitie is this? haue they not an Abbot?

Og. No, because they haue no skill in Hebrew.

Men. Nor bishop?

Og. No, they haue no bishop, because the blessed Virgin is not rich enough to buy him a Crosier and a Miter.

Mene. They haue a President at least, haue they not?

Og. No neither, for that is a name of dignitie, and not of sanctimony: and therefore the colledge of Canons doe reiect the name of Abbot, but the name of President they like well.

Mene. But a *Protos hysteros* I neuer heard of before.

Og. Truely you are very ignorant in your grammer.

Men. I haue read of *Hysteróproton* amongst the tropes and

figures

figures of Rhetorike, which signifieth a naming of that first which should be last.

Og. You haue hit it, he which is next to the Prior, or first, is the latter prior.

Mene. The Sub-prior you meane.

Og. The very same: he saluted me very courteously, and tolde me how many did sweat about the reading of those verses, how many spectacles were wiped, and all in vaine: when any olde doctor of Diuinitie, or lawe came thither, he was brought to those verses: one saide they were Arabicke letters, another saide they were counterfeit. At last, there was one found that could reade the title, for that was written in latin, and in great roman letters: the rest were græke verses written in capitall græke letters, which at a blush loke like great roman letters, I being requested, shewd the meaning of them in latine, worde for worde. They would haue giuen mee some small reward for my paines, but I constantly refused it, affirming that there was nothing so hard, but I would doe it for the blessed virgins sake most willingly: yea if she would command me to carry letters for her to *Ierusalem.*

Men. What nede you be her scribe? when she hath so many Angells attending her, both to write for her, and to carry letters for her.

O. Well, the Sub prior pluckt out of a purse, a fragment of wood, cut off from a blocke whereupon the virgin mother was seene to sit, the maruellous smell it had, did verily argue it to be a very sacred thing, I toke it of him as a most excellent gift, and bowing my body bare headed, after I had with great reuerence kissed it, three or foure times, I put it into the purse againe.

Me. May I not see it?

O. Yes, you may see it, but if you be not fasting, or if you meane to lie with your wife at night, I would not wish you to see it.

Me. Why? shew it man, there is no daunger.

O. Then beholde it.

Me. O happy man

O. Sir, I would you should knowe it, that I will not giue
ta virgi- this little fragment for all the golde in *Tagus* riuer. I meane
to set it in gold, & then put it in cristall. When the Sub-prior
sawe my behauior to be so religious in taking that little gift,
and iudging thereby that I was worthy to haue greater mat-
ters shewed me: he asked me if I had seene the virgins secrets
or no? That word moued me not a little: yet I durst not aske
him what secrets he meant, for in so holy matters, a slippe of
the tongue is very daungerous, I sayd I had not as yet seene
them, but I was very desirous to see them, with that I was
led in, and I went, me thought, as if I had beene rauished in
the spirit. There was lighted diuers ware tapers, there was
shewed first a little image, which was not very singular, ey-
ther for quantitie, or stuffe, or workemanshippe, but of great
virtue.

Me. Hath a blocke any power to worke myracles? I haue
seene Saint *Christophers* Image at *Paris*, equall with a great
mountaine, for bignesse, but nothing famous for any myra-
cle-working that euer I could heare.

O. At the feete of the Virgin lay a pretious stone, the name
whereof neither Latines nor Greckes could euer finde out.
The Frenchmen call it a Toad, because it hath in it the forme
of a toade so liuely, that no Arte can make the like: and that
which is more to be wondred at, it is a very little stone, and
the image of the toade doth not appeare in the outside of it, but
is inclosed in the very heart of the stone.

Mene. It may be that men doe imagine such a thing to be
there, as in a broken flint we imagine an Eagle, and what
doe not children imagine they see in the cloudes? firy dragons,
mountaines burning, and armed men fighting.

O. Nay, I would you should know, that no quicke toade
doth more euidently shew it selfe than there it is expressed.

Me. Hitherto I haue endured all your fables: from hence-
forth get some body else to perswade about your toade.

O. No maruell *Menedemus*, though you be so affected, for
no man could euer haue perswaded me to haue beleeued it,
vnlesse I had seene it with these eyes: but in the meane time

you seeme too much to neglect naturall things.

Me. Wherefore? because I will not beleeue that asses can flie.

O. Do you not see how Nature playeth the Artificer in expressing the colours and formes of all things? And truely, as in other things, so chiefly in pretious stones? And further, what admirable virtues she hath giuen to the same stones? altogether incredible, vnlesse Experience had giuen vs proofe thereof? Tell me, would you euer haue beleeued that the steele would haue bin drawne of the loadstone vntouched, and to be driuen backe againe without touching, vnles you had seene it.

The form of diuers tious sto

Me. Truely not I, though tenne *Aristotles* had sworne it vnto me.

O. Doe not then altogether condemne it for a fable, if you heare of any thing, that as yet you haue not experience of. In the stone called *Ceraunia* we see the proportion of a thunder bolt: in the Carbuncle we see the likenesse of flaming fire: in the *Chalazia* there is both the shape and coldnesse of haile, yea though you cast it into the middest of the fire: in the Emerald we see the deepe and cleare waues of the sea: the *Carcinias* hath the forme of a sea crabbe: the *Echites* hath the likenesse of a viper: the *Scarites* resembleth the fish *Scarus*: the *Hieracites* is like a hawke: the *Geranites* hath a cranes necke: the *Ægophthalmus* sheweth a goats eie: the *Lycophthalmus* hath a wolfes eie painted in foure colours, bright yellow and sanguine, blacke and white in the middle: the blacke *Cyanea* hath a beame in the middest: the stone *Dryites* hath the picture of the trunke of a tree, and burneth like wood: the stone *Cissites* and *Narcissites* hath the likenesse of iuie: the stone *Phlegontites* sheweth fire within, but not without: in the stone *Anthracitides* you may discerne certaine sparkles of fire running to and fro: the *Crocias* loketh like saffron: the *Rhodites* stone resembleth a rose: the stone *Chalcites* is like brasse: the stone *Aetides* sheweth the shape of an Egle: the stone *Taos* hath the picture of a peacocke: the *Chelidonian* the figure of an aspe: the *Myrmicites* the image of an Ant creeping: the stone *Cantharias* expresseth a scarabee whole: and the stone *Scorpijtes* a scorpion. But what doe I

reckon

reckon vp these which be innumerable, whenas there is no part of nature, either in the elements, or in liuing creatures, or in plants, but nature hath as it were lasciuiously expressed in pretious stones: and do you marueil that in this stone she hath pictured a toade?

Men. I maruel that nature can be at so much leisure as to recreate herselfe with the counterfeiting of all things.

Og. It is but to exercise the curiositie of mans wit, and to keepe vs from idlenesse. And yet as if there were nothing wherewith to mittigate the tediousnesse of time, we doate vpon fooles and iesters, and dice and iuglers mockeries.

Mene. Tis most true that you say.

O. Some are of opinion, that if this kinde of stone be put into vineger, it wil swimme, and you shal see all the members of the toad to moue.

Men. Thats strange, but why doe they lay a toad-stone before the blessed Virgin?

O. Because she hath ouercome, troaden vnder foote, and quite extinguished all filthinesse, malitiousnesse, pride, couetousnesse, and whatsoeuer else springeth from eternal desires, and corrupt affections.*

Men. Woe be to vs that carry such a toade in our breast: but goe to, goe on with your storie.

O. After that he shewed me diuers Images of golde and siluer, one he saide was all golde, an other all siluer: he also tolde me the weight, the value, and the founder of euery one: I still seemed to be very glad that the virgin was so rich. Then quoth the Relique-maister, because I see you are a godly beholder, I will shew you all, euen the most secret things that belong to the virgin, and with that pulled out of the Aultar an attire full of admirable things, which if I should particularly recite, this day would not suffice: I was abundantly filled with sights, and this inestimable gift I brought with me, a token from the virgin herselfe.

Menede. Haue you made no triall what virtue your wood hath?

O. Yes, in a certaine Inne some three days since there was

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a man distracted of his wittes, and should haue bene bound: this wood was laid close vnder his pillow, he slept a very long and a sound sleepe, and in the morning when he arose, he was well againe.

Men. This was no frenzy, but some other humour, that comming by much hote moysture is commonly as strong drinke and wine, holpen by sleepe.

Ogy. When you will iest *Menedemus*, I pray chose an other matter: to iest with the Saints is neither good nor safe. Yea the man himselfe told me, that in his sleepe there appeared a woman vnto him in a straunge maner, and offered him a pot *. *Wha a drink pot, or ber pot

Men. I beleeue it was some neesing powder.

Ogy. That I know not. But this is for certaine, that the man was well againe.

Men. You passed ouer S. *Thomas* of *Canterburie*. St. Th of Ca

Ogy. Faith sir no. I made no pilgrimage with greater deuotion.

Men. I would willingly heare that too, but for too much troubling of you.

Ogy. Nay, I wil pray you to heare it. Kent is a part of England that is next to France and Flanders. The chiefe Citie is *Canterbury*, wherin be two Monasteries one hard by another, in both there be of the order of S. *Benedict*. That which is intitled S. *Austins*, is the more ancient: that which is now called S. *Thomas*, was sometime the Archbishops seat, where with a few choise Monks he liued, as now also the Prebends haue houses ioyning to the Church, but distinct from other Canons houses: for sometimes there were both Bishops and Canons. But that Church that was dedicated to S. *Thomas*, riseth with such maiestie towards heauen, that it strikes religion into the that behold it afarre off: and with his beautie he eclipseth the light of his neighbor, and obscureth that place that in ancient time was most religious. It hath 2. great towers, saluting as it were strangers afarre off, and with a wonderfull roaring of brazen bels, awaking the country adioyning both far & neare. In the Church porch towardes the South stands three armed

nien grauen in stone, which with their wicked handes killed
itor. that holy man *, and there are set ouer them their names, *Tuscus*, *Fuscus*, and *Berus*.

Men. Why is so much honor giuen to wicked men?

Ogy. For soth no other honor is giuen to these men, then is giuen to *Iudas*, *Pilat*, *Caiphas*, and a company of wicked souldiers, whom we haue so curiously grauen in golden Altars. Their surnames are added, that no man may euer after delight to be called by those names. Their eies are put out, that no Courtier hereafter may be so bold as to lay his hands vpon Bishops, or church-liuings For when these 3. champions had committed their wickednes, they were straightway stricken mad, neither could they euer recouer their right mind againe, vntil they had craued the fauor of that most holy man. When we were entred the Church, we saw a huge space, full of maiestie, and there euery one walketh.

Men. Was there nothing to be seene?

Ogy. Nothing but a huge masse of building, and certaine bookes fastned to certaine pillars, in which was the Gospel of *Nichodemus*, and a sepulchre, I know not whose.

Men. What else.

Ogy. The entrance is so fenced with iron grates, that a man may see that space which is betweene the outward church, and that which is called the quier, or place of singing men: to that place men ascend by many steppes, vnder which there was a vault, that hath a dore to the North. There was shewed vs a woodden Altar, dedicated to the holy virgin, meane, and not worth the seeing: but for the antiquitie of it, which seemed to reproue the excesse of these times. There the holy man (as it is said) toke his leaue of the holy virgin, when death did approach him. Upon the Altar is kept the poynt of that sword wherewith the crowne of that holie mans head was cut off,
t, sir- and his braine panne pierced, that he might be the soner dis-
e. patched of his life. The holy rust of this sword for the loue of
s, the Martir we kissed most deuoutly *. From thence we went
ce. into a secret vault vnder the ground, and that was not without his Pystagogues. There was exhibited vnto vs first of

all

all a scull of a Martyr cleft with a sword, al was clad in siluer, sauing the top of it, & that was left bare for men to kisse. There was also shewed a plate of lead, wherein was ingrauen this title, *Thomas of Acres*. There hung also in the dark the shirts of haire, the girdles & breaches whereby this valiant champion did bring his flesh into subiection, a shame to our daintinesse and tendernesse.

Me. And peraduenture also a shame to the monks themselues.

Ogy. Of that matter I cã say nothing, neither is it any thing to my matter. But from thence we went into the quier: at the north side are their secrets kept, it is marueilous to be spoken what a number of bones be there to be séene, sculs, chins, téeth, hands, fingers, whole armes, all which we kissed, neither had there bin any end of shewing, if he that went with me (being somewhat impatient) had not interrupted the businesse.

Men. What was he?

Ogy. An English man, his name is *Gratian*, a yong man, a man learned and godly, but not so well affected to this part of religion as I could wish.

Men. Some of *Wicklifes* schollers, I beléeue.

Ogy. I thinke not so, although he hath read his bookes, I know not where he was borne.

Men. Did he offend the Mystagogue?

Ogy. There was brought forth an arme of a man hauing yet raw flesh and blod vpon it, which he abhorred to kisse, and with his very looke shewed himselfe much moued at the matter, and with that the Relique master hid his secrets againe: then we went to looke vpon the table and ornaments of the altar, al very costly, you would haue said, that *Mydas* and *Crœsus* had beene but beggers, if you had séene the abundance of gold and siluer that was there.

Men. You did not kisse them, did you?

Og. No, but here I was moued with an other kind of deuotiõ

Men. What was that?

Ogy. I fetcht a great sigh for griefe that there were no such reliques at home at my house. After that we went into the vestrie. God God, what pompe of Vestures were there, all of silke,

silke, what abundance of golden candlestickes: there we saw Saint *Thomas* his Miter.

Men. What, neuer a crosse?

Og. I sawe none, but wee sawe a cloake of silke, but of a grosse threed, no gold nor pretious stones vpon it. There was also a napkin, all sweaty and bloudy: these monuments of ancient frugalitie we willingly kissed.

Men. These things are not shewed to euery body.

Og. Oh no, good sir.

Men. How came you into so great credit, that you saw all?

Og. I had a little acquaintaunce with that reuerend father *William Warham* archebishoppe of *Canterbury*, he wrote two or three wordes in my behalfe.

Men. I haue heard of many, that he is a man of great humanitie.

Og. You would rather say he were humanitie it selfe, if you knew him: from these things we were carried vppe aloft as it were into a new church: there in a little chappel we saw the face of that good man Saint *Thomas*, set all in golde, and a border of pretious stones. Heere a certaine mischaunce vnlooked for had almost intercepted all my felicitie.

Men. What ill lucke was that?

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t marrd

Og. Heere my fellow *Gratian* got but little fauour, for after a little short prayer was said, he came to the Mystagogue in this maner: Doe you heare good father (quoth he) is it true that men say, that Saint *Thomas* was so good a man vnto the poore? It is true said the Mystagogue, and beganne to tell many things of his bounty towards poore men. Then saide *Gratian*, I do not think that that affection is chãged in him, except it be for the better. Thats true, said the Mystagogue. Thẽ said *Gratian* againe: therefore seeing that holy man was so liberall to the poore, when yet himselfe was but poore, and had neede of relieue himselfe for bodily necessities. Doe you not thinke that he would now be contented, being so rich, and wanting nothing, if a poore woman that hath many hunger-starued children at home, or daughters, that for want of a good portion cannot be so wel bestowd as they might, or whose husband

lies

lies ſicke and ſuccorles, ſhould, after leaue aſked, be ſo bold as to take ſome litle portion of this great aboundance, to relieue her poore family withal, and taking it as it were from one that were willing to let her haue it, either as giuen, or lent, till ſhe could pay it againe? To this queſtion when the Keeper of the golden head made no anſwer, *Gratian* (as he is ſomewhat earneſt) ſaid, I thinke, yea and do verily beleeue, that ſuch a haly manas he was, would be glad now whē he is dead, to relieue the penurie of poore men with his goodes. With that the Hyſtagogue frowned vpon vs, and put out his lips at vs, and lowked vpon vs with Gorgonicall eies, and I thinke verily that he would haue ſpit at vs, and with al reprochful ſpeeches haue thruſt vs out of doores, but that he knew we were commended by the archbiſhop. Howſoeuer it fell out, with faire ſpeeches we pacified the mans wrath, and told him *Gratian* ſpake not as he thought, but after his ieſting maner, and withal we layd him downe ſome groats.

Men. Surely I greatly commend your pietie: but I often times muſe to my ſelfe, with what colour they can be excuſed, as free from all fault, which beſtow ſuch abundance of wealth in building, adorning, and enriching of temples, as if there were neuer any end to be made. I graunt there is a certaine dignitie due to holy veſtures, to church implements, and ſolemne ſeruice, or holy ſolemnities: I alow that the buildings themſelues ſhould haue their ſtate and maieſtie, but to what end ſerue ſo many baptiſteries, or fonts, ſo many candles, and candleſtickes, ſo many golden Images, and ſuch coſt as is beſtowed vpon organs: and not content with theſe, we muſt haue great reuenues to maintaine a muſical kind of whining, neighing, and chanting, when in the mean time our brethren and ſiſters, that are the liuely temples of Chriſt, are ready to periſh with hunger and thirſt.

Og. In theſe things there is no good mind but would wiſh a meane, but becauſe this fault ſprings of a certaine exceſſiue deuotion, it deſerues the more fauor, eſpecially ſo often as wee call to mind the contrary diſeaſe of thoſe men that ſpoyle the churches of all their maintenance. Theſe things were moſt of

them giuen by princes and great persons, that would haue bin
urch worse spent in dice or warre: and to alienate any thing that was
ments. giuen to the church, is sacrilege: and againe, it doth not onelie
make them withdraw their hands that would giue, but also
stir them to rapine. Therefore they are not lords but keepers
of these things. Last of all, I had rather see a temple too much
that. abounding with holy ornaments than to see them as some be,
naked, filthy, and more like stables than temples.

Me. We reade of bishops that were commended for selling
away their holy vessells, & releeuing the poore with the money.

Og. They are commended indeed, and only commended,
but to imitate them I thinke it neither good nor lawfull.

Me. Go on with the rest of your narration, for I expect
an end of your tale.

Og. That you shall haue very briefly: in the meane time
came forth the chiefe Relique-maister.

Men. Who is that, the Abbot of the place?

Og. He hath a Miter, and hath an Abbots reuenues, hee
wants only the title, and they call him the Prior, because the
Archbishop is in the Abbots place: for in olde time, whosoeuer
was Archbishop of that Prouince, was also a Monke.

Men. Truely I cared not if they called me a Camell, if I
had an Abbots reuenues.

Og. Surely to me he seemed both a godly man, and wise,
and well read in *Scotus* diuinitie, he opened a boxe, or a case,
wherein the rest of that holy martires body lay.

Men. Did you see his bones?

Ogy. No that we might not, neither could wee without a
ladder: but he shewed vs a golden coffin, that was couered
with a wodden coffin, which being pulled off with ropes, we
sawe inestimable treasures.

Men. What were they?

Og. The worst thing there, was gold, it shined with rare
and great pretious stones they did all shine and glister, some
of them were bigger than a goose egge. Round about it stode
certaine Monkes with great reuerence. The former of them
with a white rod pointed to euery stone, and told vs the value

and

and the giuer of it: the chiefest of them were giuen by princes.

Me. He that sheweth all this, had need of a good memory.

Ogy. You say true, yet exercise doth helpe him much, for he doth it often: from thence he brought vs backe againe to a secret vault vnder the ground: there the Virgin mother hath a little house, but very darke, and strong, with double grates of yron.

Men. What is she afraid of?

Ogy. Nothing but theeues: for I neuer saw a place more loaden with riches in all my life.

Min. You speake of blinde riches.

Ogy. When candles were brought, wee saw more then a princely sight: and this is not shewed but to great persons, and speciall friends. Last of all, we were had into the Vestry againe. There was set vpon a table, a blacke leather casket, by and by it was opened, then we all worshipped bowing our knees.

Men. What was in it?

Ogy. Certaine fragments of old linnen, rent and torne, ragged, snotty, handkerchers, and most of them full of sneuil and dirt, and neuer washed since they were occupied: with these the good S. *Thomas* wiped off the sweate from his face and his necke, and blew his nose, and whatsoeuer other excrements mans body yeeldeth, he dried vp with them. But there my fellow *Gratian* beganne againe to be out of fauour: for he being an Englishman, and one of the Priors acquaintance, and a man of good authority, the good Prior offered him one of those linnen ragges, thinking that he would haue esteemed of it as a great gift. But *Gratian* not without great loathing, tooke it vp very gingerly betweene his fingers and his thumbe, and contemptuously threw it from him againe, and smacked at it with his lips, after the manner of riders that smacke to their horses: for this was his manner still, if any thing offended him, which he iudged worthy to be contemned. I was both afraid and ashamed. But the Prior, (as he was very wise) dissembled this fact, & after he had offred vs a cup of wine, he did very curteously dismisse vs, & then we were to take ship for *London*.

O daintie likes, not euery one see.

M. what were you to do whē you came near the lāding place?

Ogy.

French

Og. Something, but I would by no means land there, for it was more infamous for colonages, and robberies, then any rockes be for indangering of sailers. Ile tel you what I saw at my last passage there. There were a company of vs carried from the shoare to a great ship at *Calis*. Amongst these there was a poore ragged youth, of him they must nèds haue halfe a grote, for so much they extorte of euery one, if they go neuer so little a way with a man. He pleades pouerty, they iestingly demand it stil, at last they pulo off his shoes, & betwixt the soles they found x. or xii. grotes, which they toke away, making an open laughing game of the matter, scoffing at the vnhappy

Men. What did the youth? (Frenchman.

Og. What could he doe? he wept.

Men. Did they this by authoritie?

Og. By the same authority wherby they rob the packes of their passengers, and take mens purses, when time serues thē.

Men. It is maruell that they durst do such a wicked dēd in the presence of so many.

Ogyg. They are so accustomed to it, that they thinke they may do it lawfully. In the great ship there were many lokers on, in the boate were some English Factors, that murmured at the matter, but all in vaine: they, as in a meriment boasted that they had taken a wicked Frenchman.

marri- *Me.* Such Mariners as play the thæues in iest, and doe make but a sport of it, would be hanged in good earnest.

Og. And with such doe both shoares abound, but hére you may coniecture what the maisters wil do, when their seruants dare play such partes: therefore hereafter I will rather go far about than passe such a short cut. And moreouer, as the waie to hell is most easie to finde, but the way from thence is most hard, so at this hauen the entrance is not very easie, but the going out payeth for all. There were certaine sailers of *Antwerp* that tarried long at *London*, with them I determined to goe to sea.

od note ar En- nen. *Men.* Hath that region such holy Seamen?

Ogyg. I confesse, that as an Ape is alwayes an Ape, so a Mariner is alwayes a Mariner, but if they be compared

with

with those that haue learned to liue by theft, they are Angells.

Mene. I will remember this, if at any time I be disposed to see that Iland: but returne into the way, from whence I drew you.

Ogy. As we were going towards *London*, not farre beyond *Canturbury*, we came to a very hollow way, and narrow, and withall, very steepe, or downe hill, with such a ragged banke on both sides, that you cannot auoide it, and there is no remedy but you must needes ride that way. On the left hand of that way, was a begging place for certaine old men that sate there: their manner is, so soone as they see any horse-man approaching, one of them commeth running out, and besprinkleth the horse man with holy water, then he offereth him an old shoe to kisse, tied to a curtaine ring, in which ring is a glasse like a counterfet pretious stone: they that kisse it must giue him some mony.

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Men. I rather alow old men to beg on such a way, than a company of strong theeues.

Ogy. Gratian, he rode by mee on the right hand, and was next vnto the beggars, he was besprinkeled with holy water; well, he toke it after a sort; but when the old shoe was reached him to kisse, he demanded the reason of it; the olde man said, it was Saint *Thomas*, his shoe: with that the man waxed angry, and turning vnto me said; What doe these beasts meane, that we must kisse the shoes of euery good man? why doe they not also reach vs their spittle, and other excrements of their body to kisse? I pitied the old man, and gaue him some mony to comfort him withall.

Men. In my opinion *Gratian* had cause to be angry. If hosen and shoes were kept as an argument of a sparing life, I should not greatly mis-like it: but it is a very impudent part to offer such stuffe to men to be kissed.

Ogy. To deale plainely, I am also of your minde.

Men. I meruaile that you neuer visited Saint *Patrikes* Den, of which so many monstrous things are reported, and to me altogether incredible.

Ogy. Why man? I haue sailed ouer the riuer of hel, I haue

descended euen into the very lawes of hell: I haue seene whatsoeuer is done in hell.

Men. You shall doe mee a pleasure if you would tell mee those things.

Ogy. Let this suffice for this time. Now I meane to goe home to dinner, for I haue not dined yet.

Men. Why doe you fast so long: for religion sake?

Ogy. No, but of very enuy.

Men. What, doe you enuy your belly?

Ogy. No, but the pilling Inholders and Vintners, which when they will not let a man haue that is fitte for him, yet they are not afraid to take out of all reason. Of such I am wont to be reuenged in this manner, if there be any hope of a good supper, either at my frends house, or with my miserable Host, then I take no dinner, or a very small one. But if I dine well, then at supper time I am not well in my stomacke.

Men. Are you not ashamed to seeme so sparing and miserable?

Ogy. *Menedemus*, they that spend their shame in such matters, beleeue me, they doe ill bestow their cost. I haue learned to keepe my shame for other vses.

Men. Now I long for the rest of your tale, and therefore I will be a guest with you at dinner, and then you may the more conueniently make an end of it.

Ogy. Truely I giue you great thanks that you offer your selfe vnbidden, when many doe earnestly refuse to come, being intreated: but I will giue you double thanks, if you will dine to day at home, for now all the time that I shal haue, wil be little enough in saluting of my family. But I haue a deuise in my head, that wil be better for both of vs: to morrow I and my wife wil come and dine at your house, and then till dinner be ready, I will feede you with tales, euen till your selfe shall say, you haue enough, and if you thinke good, we wil not leaue you till supper be done. What, stand you scratching your head: do you prouide, for in good sadnesse we meane to come.

Men. I had rather your tales were vnbought, but goe to,

you

you shall haue a short dinner, not very sauory, vnlesse you season it with good tales.

Ogy. But doe you heare, doe you not thinke long to goe these pilgrimages?

Men. I cannot tell what I shal doe, when you haue finished your discourses. But as I am now affected, I haue enough to doe to walke the Roman stations.

O. You walke the Roman stations that neuer saw Rome?

Mene. I wil tell you how, thus I walke my stations at home: I goe into my closet, and I looke to my daughters that they lose not their virginity: then I goe into my shop, and see what my seruants doe: and then into my kitchin, to see what is amisse there: and then into some other place, and from one place to another, to obserue what my children doe, and how my wife is imployed, and neuer leaue till I see that euery one doth his duty: these be my Roman stations.

Ogy. And all these things would S. *Iames* doe for you, if you were abroad.

Men. To looke vnto them my selfe, I haue a commandement in the word of God: but to commit them ouer to Saints I haue no warrant at all.

A go
clusio

¶ A very pleasant and fruitfull Dialogue, *shewing what comfort a man* may finde by Popery in the houre of death.

The speakers names:
Marcolphus, *Phedrus*.

Marcolphus

WHence come you *Phedrus*, out of *Trophimias* his den?

Phe. Why doe you aske that question?

Mar. Because you loke more sad, more vnhansome, more filthy, and more sterne than you had wont to doe: you are nothing lesse than that you are called.

Phæ. If they that be long in a Smiths shop, shal be blacke and grimed with smoke, and coale dust, no meruaile though I which haue bëene so many daies together with two sicke persons, yea, and at their death and buriall, loke more sadly than I was wont, and especially they being both my deare frïends.

Mar. Who are those that you say are buried?

Phæ. You knew *George Gunner*, did you not?

Mar. By name onely, not by face.

Phæ. The other I am sure you knew not, his name was *Cornelius Montius*, he and I haue bëene of familiar acquaintance these many yeares.

Mar. It was neuer my hap yet to be present at any mans death.

Phæ. I haue, oftner than I would.

Mar. But is death so terrible a thing as it is commonly reported?

Phædr. The way to death is more hard than death it selfe. But if a man can frëe his minde from that imagination of feare of death, he shall abate a great part of that euil. To bëe short, whatsoeuer is bitter, either in sickenesse, or in death, is made more tollerable, if a man doe wholy commit himselfe ouer to the good will of God. For as touching the fëeling of death, when the soule is pulled from the body, I thinke it to be either none at all, or very stupide and blockish, because nature before it be come to that passe, doth dead, and astonish, or mortifie, and as it were, cast asleepe all the sensible parts.

Mar. We are borne without any fëeling of our selues.

Phæ. But not without sense or fëeling of the mother.

Mar. And why doe we not die in the same manner as wëe are borne? why would God haue death to be so bitter?

Phæ. The Lord would haue our birth to be grëeuous and dangerous to our mother, to that end she might loue more dearely that which she hath borne. But death he would haue

fearefull and bitter to all, lest men should wilfully cast away themselues: for when we see daily so many lay violent hands vpon themselues, what thinke you would be done, if in death there were nothing to be feared? So soone as a seruant should receiue correction, or a scholler should be beaten, so often as a wife were angry with her husband, or that any thing did miscarry, or that any accident should happen which were greeuous to the minde, straitwaies would men runne to the rope, or to the sword, or to the riuer, or to poisonings, or to cast themselues downe head-long from some high place, or to one mischéefe or another. But now the bitternesse of death doth make our life the more pretious and deare vnto vs, especially seeing Phisitians cannot cure men when life is once gone. Although, as there is not the like chaunce vnto all in their birth, so it happeneth not alike to all in their death, some die quickely, and are soone out of paine, others doe languish long of a lingering disease: they that are sicke of a Lethargie, doe die without sense or séeling, as if they were cast into a sléepe, like those that are stung of a Serpent. This I haue obserued, that there is no kinde of death so bitter, but it may bee endured, if a man bee resolued to depart with a bolde courage.

Mar. Which of your friends deaths was the more christian like?

Phe. We thought *Georges* was the more magnificent.

Mar. What, is there ambition in death?

Phe. I neuer saw two in all my life die so vnlike in their death: if you be at leasure I wil describe both their departures vnto you, and you shall iudge whether of their ends is the more to be desired of a christian man.

Mar. I shal most willingly harken vnto you.

Ph. Then first you shall heare of *Georges* departure. When there appeared in him certaine signes of death, all the rowt of Phisitians, which had long had him in cure, (dissembling his end) beganne to require their mony. Of Georges death.

Mar. How many Phisitians were there? Of his Phisitians.

Phe. Sometime ten, sometime twelue, and when there

were fewest, there were fyre.

Mar. Enough to kill a strong man.

Phæ. When they had gotten their mony, they secretly told his neighbours that were about him, that death was at hand, and wished them to prouide for his soules health, for as for his bodily health, there was no hope. Now the sicke man is gently admonished by his friends, to commit the cure of his body to God, and now to thinke vpon nothing, but of such things as might make to a happy departure out of this world. When *George* heard this newes, he loketh vpon his Phisitians with wonderful indignation, taking it very grieuously, that they had giuen him ouer. Their answer was, that they were Phisitians, and not gods, and that they had done for him whatsoeuer by Art they could doe: but against fatall necessity there was no remedy. This done, they went aside into the next chamber.

Marcolphus What, did they tarry after they had their mony?

Phæ. They could not agree vpon the kind of his disease: one said it was a dropsie, another said it was a timpany, another said it was an apostumation in his guts, one said one thing, another said another: and all that whole time that they handled the sicke man most bitterly, they contended stil about the kinde of his disease.

Marcol. Oh how happy was that patient in the meane time!

Phæ. Well, to end that strife, they prayed his wife to let them make an Anotomy of the dead body, telling her that it would be very honourable, and a thing vsuall amongst great persons: and moreouer, that it would be much for the good of others, and that it would increase the heape of his merites. And last of all, they promise to purchase thirty masses at their owne cost and charge, to be sung for his soule, which would much profite him, being dead. This the sicke man did hardly yeild vnto: yet at the last, by the intreaty of his wife and his neighbours that were about him, it was granted. This being obtained, all the Phisitians toke their leaue: for they hold

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it vnlawfull for them that are vsed to succour life, to bee present at a mans death, or at his funerails.

By and by after was *Bernardine* sent for to heare his confession, a man hee is (as you know) reuerendly addicted to the order of the Franciscans. But before he hadde finished his confession, there were in the house a company of foure orders, commonly called Mendicants, or begging Friars. Foure or of Mendi

Mar. What, so many vultures to one carkasse?

Phæ. And then was called the Parish Priest to annoile him, and to giue him the holy Sacrament.

Mar. Very religiously indeede.

Phæ. But there had like to haue béene a very bloody battell betweene the Monks and the parish Priest.

Mar. What, by the bed of the sicke man?

Phæ. Yes verily, and Christ looking on too.

Marcolphus What was the cause of such a suddaine tumult?

Phæ. The parish Priest, when he knew that the sicke man had confessed himselfe to a Franciscan, denied him both extreame vnction, and the Sacrament, yea and his buriall too, vnlesse hee also might heare with his owne eares, the sicke mans confession, alledging that he was the Minister of that Parish, and that he must giue an account to God for his sheep, which he could not doe, vnlesse he knew the secrets of his conscience.

Mar. Did he not séeme to speake reasonably?

Phæ. Surely not to them, for they did all with a lowde voice stand against it, especially *Bernardine*, and *Vincentius* the Dominican Friar.

Mar. What reasons brought they?

Phæ. They did incessantly belabor the parish Priest with great reproaches, and withall called him Asse, and saide, that he was worthy to be a swine-heard. I (quoth *Vincentius*) am a Batchelor of Diuinity, and am shortly to be licenciated and intitled Doctor: thou dost scarce reade the Gospel, so far art thou from being able to discusse cases of conscience:

but

but if you wil néeds buſie your ſelfe, go your way and ſée what your wife doth, and your baſtards at home, and many other things which I am aſhamed to rehearſe.

Mar. What ſaid he to all this? was he mute?

Ph. Mute? nay, you would haue ſaide the graſhopper had broken his wing. I wil make (quoth he) farre better batchellors of diuinitie than thou art, of braine ſtalkes. The Authors and principall men of your orders were *Dominicke* and *Francis*: where did they learne *Ariſtotles* philoſophie, or the Arguments of *Thomas Aquinas*, or the Speculations of *Scotus*? Or where were they created batchellors of Diuinitie? you haue crept into the world, too ready to beléeue your lies, and when you firſt ſprang vp, you were but a few, and meane enough God wot. You did once neſtle in fieldes and villages, within a ſhort ſpace you found the way into euery wealthy cittie. In the fields was wont to be a place for your worke, but now you are no where but in rich mens houſes. You beaſt of the title of Biſhops, but your priuiledges are nothing worth, but when the Biſhop, or Paſtor, or Vicar are ydle, and do loyter, or wil giue place vnto you. But none of you all ſhall preach in my church, ſo long as I am Paſtor, and in health. I am no batchellor of diuinitie, no more was Saint *Martin*, and yet he was a biſhop, but loke what learning I want, I will not come to you for it. Doe you thinke that the world is now ſo ſimple and blockiſh, that whereſoeuer they ſée one clad like S. *Dominicke*, or Saint *Francis*, they ſhould preſently thinke their ſanctimony to be there? Is it any matter to you what I do at home? What you doe in your dennes, and how you vſe holie virgins, and nunnes, the worlde knoweth well enough. As for the houſes of rich men that you haunt ſo much, how little the better, or the honeſter they are for your comming thither, is ſufficiently knowne to all men, euen to the poreblinde and barbers. The reſt (*Marcolphus*) I dare not tell, ſurely thoſe reuerend fathers he handled very vnreuerently: neyther had there béene any end, if *George* the ſicke had not made a ſigne with his hand, that he had ſomewhat to ſay. With much adoo he obtained ſilence in that brawle. Then (quoth the ſicke

man)

man) I pray be at peace among your selues, I will also confesse my selfe vnto you, my Father: and further, for the ringing of the Belles, for my funerall Dirges, for a Hearse, and for my buriall, you shall haue your due before you goe out of the house.

Mar. And did the parish Priest refuse that offer?

Phe. No, onely he murmured somewhat of the confession which he mentioned to the sicke man, what nede the same things be repeated againe (quoth he) to wearie both the sicke man and the Priest tw? If he had confessed himselfe to me in time, peraduenture he would haue made a better will then he hath done. Now loke you to it. At this equall dealing of the sicke man, the monkes were ill apaied, taking it very grieuously, that so much of their prey went to the parish Priest: But I entreated, and perswaded, that all contention might be buried. The parish Priest he annointed the sicke man, he gaue him the sacrament of the Lords bodie, and when he had his money, away he went.

Mar. What, was there not a calme after that storme?

Phe. May, when this storme was past, there presently followed another tempest, farre more cruell then the former. Another storme.

Mar. I pray you how?

Phe. You shall heare. There were come to the house foure orders of Mendicants, or begging Friers: by and by commeth a fitt companie, of Crosse-bearers, against which the other foure rose vp in a great tumult, as against some mis-begotten bastard. They asked the other, where they did euer see a Cart with fiue whéeles, or with what face they would haue more orders of Mendicants, than there were Euangelists, then (quoth they) bring in all the beggers that lie vpon the high way. A good

Mar. What said the Crosse-bearers to this?

Phe. They asked them againe, how the Churches Cart went, when there was none of those orders of Mendicants at all: and afterwardes, how went it when there was but one order, and after that, three? As for the number of Euangelists, they haue no more affinitie, or correspondencie with our

orders, then with a Dice, which sheweth euerie way foure corners: who ordained the Augustines to be an order of beggars, or the Carmelites? When did *Augustine*, or *Helias* goe a begging? and yet these are made (forsooth) to be the authors of your orders. These things with many mo, they did lustily thunder out against them; but being alone, they were too weake for the other armie of foure parts, and therefore they went their way, but threatning them very sore.

Mar. Now then there was quietnes, was there not?

Pha. Nay that heate against the fift order was turned into an horrible fray amongst themselues: for the Franciscanes, and the Dominicans did hold, that neither the Augustines, nor Carmelites were right Mendicants, but bastards, and counterfeites. This brawle did grow to such a heate, that I still feared they would go to blowes.

Mar. Did the sicke man endure all this?

Pha. These things were not done by his bed side, but without in the Court yeard adioyning to his Chamber, but yet their noyse was heard vp to the sicke man, for they did not whisper it, but set their throates as lowde as they could, and sicke men you know are swift of hearing, and the least noyse that can be, doth disquiet them.

Mar. What then was the issue of this warre at the last?

Pha. The sicke man sent word by his wife, that they should be quiet, and he would end their strife. And he prayed, that for that time the Augustines, and Carmelites would depart, which if they would do, they should lose nothing by it, for he promised that at the least they should haue as much vittailes sent them home, as they should haue if they tarried still. At the funeral he willed all their orders, the fift and all, to be present, and that in money their portion should be all alike, but at the common feast he would not haue them present, lest they should fall out, and disturbe the companie.

Mar. You tell me of a notable housholder indeed, who euen when he lay a dying, knew how to pacifie so many seas of brawles.

Pha. Oh he had for many yeares béene a Captaine in the warres,

warres, and there are dayly such tumults raised amongst the souldiers.

Mar. He was therefore verie wealthie.

Phe. Verie rich.

Mar. But his riches were ill gotten, as for the most part it happeneth by rapines, sacrileges, and extortions.

Phe. Indeede that is commonly the maner of Captaines, neither dare I sweare that hee was altogither free from such faults. Unlesse I bee much deceyued in the man, hee got his liuing more by dexteritie of wit, then by violence.

Mar. How so?

Phe. He was skilfull in Arithmeticke.

Mar. And what if he were?

Phe. What if he were? he would demaund of the prince, pay for thirtie thousand souldiers, when there were scant seuen thousand. Againe, so many souldiers he would giue no pay at all. Warrelis shifts.

Mar. Truly you tell me of a godly Arithmetitian.

Phe. Moreouer, he ruled the warres by art, for his maner was to demaund a monthly pay, both of his enemies, as also of his friends: of his enemies, that they might sustaine no damage by his men: of his owne friends, that it might be lawful for them to trade with the enemie.

Mar. I know the common fashion of soldiers wel inough, but I pray you finish your narration.

Phe. When *Bernardine* and *Vincent*, with a few of their power, taried with the sicke bodie. To the rest there was sent some victaile.

Mar. They agreed well inough, which taried to comfort the sicke man.

Phe. Not very wel: for they grumled I wote not what about the priueleges of their Charters, but lest there should be any speach made of it, it was smothered. Here now was prouision made for his Will making, and witnesses being called, there were certaine demaunds made of such matters as they had agreed vpon amongst themselues.

Mar. I long to heare of those matters.

Phe. I will tel you briefly, for it is too long a story at large. His wife was yet liuing, and about two and forty yeares of age, a woman truely very honest, and wise, and two sonnes he had also liuing, the one was twenty yeres olde, and the other fiftene, and as many daughters, but both very yong, vnder twelue. In his will it was so prouided, that his wife, because she could not be perswaded to become a Nunne, shee should weare a Beghiue cloake, that is, a middle kinde of vesture betweene Nunnes and the Laitie.

Ma. Th'old fore is not so easily taken with snares: say on.

Phe. His eldest sonne, because he would not be perswaded to become a Monke, must (as sone as his fathers funeralles were past) go to *Rome*, and there, by a dispensation from the Pope, should be made priest before he were of lawful age, and for one whole yeere shuld euery day sing masse for his fathers soule, in the Vaticane church, and should take orders in the Laterane Church, and euery friday should creepe vppon his knees vnto the crosse.

Mar. He did willingly vndergoe these things, did he not?

Phe. I will not say craftily, as Asses were wont to vndergoe their sackes. The yonger sonne must be dedicated to St. *Francis*, his elder daughter to Saint *Clare*, and his younger to Saint *Katharine*. This was all that could be obtained: for *Georges* minde was (to that end God might be the more mercifull vnto him) to haue had those fiue that he left behind, to be diuided amongst the fiue orders of Mendicants, and the matter was laboured very hard, but his wife and his eldest sonne would by no meanes be perswaded.

Mar. In what manner did he bestowe his inheritaunce?

Phe. All his liuing was so diuided, that all the funerall charges being deducted, twelue partes should go to his wife, whereof the one halfe should be for hir maintenance, the other halfe shuld go to the place of hir abode, from whence (vpon hir mind changing) depart, then al that part should go for euer to that parish: another part to hir son, who should haue some of it presently payd him, to beare his charges, going his iorny, and remayning at *Rome*, and he should haue sufficient besides to

pay

pay for his orders and dispensations: But if he should alter his minde, and refuse holy orders, then should his parte be diuided betweene the Franciscans and the Dominicans, which I feare he will lose, the youth seemed so much to abhorre being a Priest. Two parts should go to the Monasterie, wherein his yonger son should be brought vp. And two parts likewise to the Monasteries where his two daughters shuld liue: but with this prouiso, that if they would not professe that kind of life, yet all their money should remaine whole and safe to their vse. One parte was bequeathed to *Bernardine*, and as much to *Vincent*, and halfe a part to the Cartusians, to be made partaker of all good workes that should be done by their whole Order. That which remained, was to be giuen in secret to the poore: *Quos beneficio dignos iudicassent Bernerdinus & Vincentius*, that is, whom *Bernardine* and *Vincent* should thinke worthy of that benefit.

Mar. You should haue said (as Lawyers do) *Quos vel quas*, that is, he or she, male or female. And what was next?

Phe. Then they demaunded of the sicke man, (after they had rehearsed his Will) in this manner: *George Gunner*, you being aliue, and of perfect memorie do approue this your last will and testament? And he said, I do approue it. It is your last and immutable will, is it not? He saide: It is. And you make me (quoth *Bernerdine*) and this man *Vincent* Executors of this your last will? He sayd, I doe. Then he was required to subscribe his name.

Mar. How could he doe that, lying a dying?

Phe. *Barnardine* guided his hand.

Mar. What did he subscribe?

Phe. Saint *Francis* and Saint *Dominicke* be enemies vnto him that shall assay to alter any part of this will: these things being thus done, his wife, and children gaue their right hands to the sicke man, and were sworne to perform that which was giuen them in charge. Then there was much adwe about the funerall solemnities. At length this was concluded that of euery one of the fiue orders there should nine be present at his buriall, for the honor of the fiue bookes of *Moses*, and the nine

orders of Angells. Euery order should beare his Crosse and
reson sing mournefull songes before the coarse. Moreouer, besides his
kinred, there should be thirty other mourners, because, for so
many pence Christ was solde. The taper bearers should be in
mourning apparel, and for honors sake, they shoulde be ac-
companied with twelue mourners, for this is the holy num-
ber of the Apostolike order, after the coffin should his horse go
in mourning apparel, with his head tied so lowe to his knées,
that he should séeme, as it were, to require his maister of the
ground. The vpper cloth should be set here and there with his
armes, and in like manner euery torch, and euery mourning
garment should haue his armes. And his body should be laid
on the right hand of the hie Altare in a marble tombe, which
should hang ouer foure foote from the ground, and his picture
to lie vpon the top of it, carued out in white marble, from the
crowne of the head to the sole of the foote: hée should also haue
his helmet, with his creast, his creast was a Swannes necke:
vpon his left arme was his buckler, with his armes grauen
vpon the same: these were three wilde Boares heades ore, in
a field argent, and vpon his side his sworde, with a gilded hilt,
that should be fastned to a gilt belt set with gilt bosses: and vp-
on his féete gilt spurres, for he was a knight, and vnder his
féete a leopard. And vppon the face of the Tombe was a title
worthy of such a man. And his heart he would haue layd vp
by it selfe in Saint *Francis* his cell, but his entrails he bequea-
thed to the Priest of the Parish, to be buried honourably in a
chappel that was dedicated to our Lady.

Mar. Truely a very honourable funerall, but very costly.
At *Venice* you shall sée a Cobler haue more honour with lesse
charge: One company will giue a most excellent coffin, and
sometime you shall sée fiue hundred Monkes in their coates or
cloakes, accompany one man to his graue.

Pha. We haue séene also, and haue laughed hartily at these
foolish shewes that poore men will make, there goe Fullers,
and Curriers before, and Coblers behinde, and Monkes in
the middest, a man would take them for monsters, or chimny
sweepers, and this was no otherwise, if you had séene it. It

was

was also prouided by *George*, that the Franciscans and Dominicans should cast lots, which of them should goe foremost in the funerall shew, and that the rest also after them should doe the like, for auoyding of tumult: the parish priest and his clarkes should come last of all, for the Monkes would haue it so.

Mar. He could order solemne sights, aswell as armies.

Phæ. Yea and this was also prouided, that the solemne funerall which was to be kept by the parish priest, should for honors sake be graced with a little musicke. Now whilest these things were thus in handling, the sicke man grew very weak, and gaue most euident signes that his time was come, and so commeth the last acte of this storie: now the bishops pardon was read vnto him, whereby he was freed from al his sinnes, and from all feare of Purgatorie: and besides that, all his goodes were iustified and approued.

Mar. What, those that were gotten by rapine, violence, and deceit?

Phæ. Truely after the manner of the warres, but by good happe there was present one *Philip* a Lawyer, and his wifes brother. He in the pardon noted a place otherwise put than it should haue beene, and suspected some falshood in it.

Mar. In good time, but what if that had beene dissembled, if there had beene an error? I thinke the sicke man should haue beene neuer the worse.

Phæ. I grant you that: but the sicke man was so troubled about that matter, that he beganne to despaire. Where *Vincent* played the man, and bade him be of good cheere, for that he had authoritie to correct or put in whatsoeuer was amisse, or wanting in the Pardon. And (quoth he) if any thing in the Pardon deceiue you, I pawne my soule for yours, and letts yours go to heauen, and mine to hell.

Mar. Doth God allowe of such exchanges to be made of soules? And if he shoulde, did your friend *George* deale wisely to take such a pledge? What if *Vincents* soule should goe to hell without any exchange at all as due to the Diuell before? Exchange of soules

Phæd. Ile tell you what was done, this did *Vincent*, and truly

truly the ſicke man ſeemed to like it well. Then were read all thoſe clauſes wherein *George* was promiſed to be partaker of all the good deedes that were euer done by all the foure orders deeds Mendicants, namely the *Auguſtines*, *Franciſcanes*, *Bernardines*, and *Dominicks*, and alſo of the firſt, namely the *Carthuſians*.

Mar. I ſhould haue feared, that if I ſhould carrie ſuch a load, it would haue preſſed me downe to hell.

Phe. I ſpeake of his good deedes, which do no more trouble a ſoule flying into heauen, then feathers do a bird.

Mar. To whom then did he bequeath his bad deedes?

Phe. To Captaines of the warres in Germanie.

Mar. By what law?

Phe. By the law of the Goſpell: *To him that hath ſhall be giuen.* There was alſo recited the number of Maſſes and Pſalters that ſhould accompanie the ſoule of the dead man, and that was huge. After this was rehearſed his confeſſion, and the Prieſts abſolution was giuen him.

Mar. And did he ſo yéeld vp the Ghoſt?

Phe. Not yet. There was ſpred vpon the ground a Mat of Bulruſhes, and at the beginning before it was vnfolded, it was like a Pillow in faſhion.

Mar. What was new to be done?

Phe. That they ſtrewed with aſhes, but very thin: and vpon it they laide the bodie of the ſicke man, then was ſpred vpon him a Franciſcans Coate, but firſt conſecrated with prayers, and holy-water. A Friers Cole was put vnder his head, for then it could not be put on, and withall was laid his pardon, and all his prouiſoes.

Mar. This is a new kind of death indéed

Phe. And they had that, the Diuell hath no power ouer them that die in that maner, ſo they ſay, that among others, S. *Martin* and S. *Francis* died.

Mar. But their life was anſwerable to their death. And I pray, what then?

Phe. Then there was reached to the ſicke man the Image of the Croſſe, and a ware Candle: when the Croſſe was taken him, he ſaid, I was wont in warre to be defended with my

my Buckler, but now I will oppose this buckler against my enemie: and when he had kissed it, laid it vpon his left shoulder; but to the holy Candle he said, sometimes with my speare I haue preuailed against the enemies of my bodie, but now I will shake this speare at the enemies of my soule *.

Mar. This was warrelike inough.

Phe. These were the last wordes that he vttered: for presently death was in his tongue, and he began to breathe out his soule. *Bernard* standing at his right hand, and *Vincent* at his left hand; the one shewed him the image of Saint *Francis*, and the other the Image of Saint *Dominicke*. The rest that were in the Chamber murmured certaine Psalmes with a murmuring voyce. *Bernard* with great and loude voyce stood roaring in his right eare: and *Vincent* the like in his left eare.

Mar. What did they crie?

Phe. To this effect cried *Bernard*: *George Gunner*, if now you like of that we haue done, turne your head to the right hand: and he did so. On the other side, *Vincent* cried: feare not *George*, thou hast *Francis*, and *Dominicke* to fight for thee. Be secure, and take no care for any thing. Thinke what abounDance of merits thou hast, what a pardon thou hast: and last of all, remember that I haue pawned my soule for thine if there should be any danger, if thou doest beleeue & like these things, then turne thy head to the left hand, and so he did. Againe with the like noyse they cried; if thou beleeuest these things, crush my hand, saith the one, and mine, said the other, and so he did. And so with turning of his head this way and that way, and crushing of their handes there were almost three houres spent, since *George* began to gaspe for breath. Here *Bernard* standing vpright, pronounced his absolution againe; but before he could finish it, *George* was gone. This was about midnight; in the morning they went about their anatomie: and after dinner they finished the buriall in manner afore-saide.

Mar. I neuer heard of a more laborious death, nor yet of a more ambicious funerall: but I thinke you will not pub-

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lish this tale abroad.

Phæ. Why? there is no danger in it; for if the things which I haue told be good, and godly, it is fit for the people to know them, if not, all good men will giue me thanks for bewraying them, to that end that some being corrected with shame, may no more do the like, and the simple may beware that they be not ouertaken with the like error.

Mar. You speake both truly and stoutly, and now I desire
ornelius to heare what end *Cornelius* made.
de.

Phæ. As he liued hurtfull to none, so he died: he had euerie yeare a feuer, which came vnto him at certaine times in the yeare. Now that, (whether it were by reason of oppressing olde age, for he was aboue three score, or whether it were of some other cause I know not) did more vrge the man then it was wont to do. And he seemed to feele the day of his dissolution to approach neare at hand: therefore foure dayes before he died, on the Lords day he went to Church, he conferred with his Minister, he heard the holy Sermon, and Seruice, he reuerently receiued the Lords Supper, and so returned home againe.

Mar. Did he vse no Physitions helpe?

Phæ. Yes, onely one he was aduised by, both a good Physition, and a good man. His name is *Iacob Castrutius*, he told *Cornelius* that he would do the best good that he could for his friend but said withall, that there was more helpe in God then in Physitions. *Cornelius* receiued this speach in as good part as if he had giuen him most certain hope of life. Therefore though he were euer to his abilitie good to the poore, yet now whatsoeuer he could spare, after he had taken order for his wife and children, he gaue it to the needie, not to these proude beggers, that are in euerie place, but to the honest poore, who wrought hard for their liuing, and yet were poore, their charges being greater then their labour could supplie, I prayed him to go to his bed, and to send for the Minister, rather then by walking vp and downe to weary his thin wasted bodie. His answere was, that his care was alwayes rather to be helpfull, than troublesome to his friends, if it were possible, and that hee

would

would not be vnlike himselfe at his death. And truly he did not kéepe his bed aboue one day, and part of a night, before he left this world. In the meane time, for the weakenesse of his bodie, he leaned on a staffe, or sate in a Chaire, seldome would he lie in his bed, but vpon his bed sometime, and sit right vp. At this time he did euer giue something in charge of loking to those that were knowne to be honest poore folke, or reade on some holy Booke, which might stirre vp his minde to trust in God, and might also set forth the loue of God to vs-ward. If through wearinesse he were not able to reade, he would heare some friend reade vnto him. He did often with maruellous zeale exhort his familie to concord and mutuall loue, and to the studie of true godlinesse: and those that toke care for his death, he did comfort most louingly. He did also admonish them all, and all his friends to pay euerie man his owne.

Mar. Did he not make a Will?

Phæ. Yes, he did that before, when he was whole & strong. For he was of opinion, that they are not Wils, but dotings, or dreames rather, which men make when they lie a dying.

Mar. Did he giue nothing to the Monasteries, and Mendicant Friars?

Phæ. Not a farthing: I haue (said he) to my abilitie disposed all my litle substance: now as I leaue to others the possession of my goodes: so I also leaue them the dispensation of them, And I hope they will sée them better employed then I haue done.

Mar. Did he not send for religious men to be about him as *George* did?

Phæ. Truly there was not one more then his owne family, and two of his speciall friends: for he said he would not trouble any more at his death, then he did at his birth.

Mar. I expect an end of this storie.

Phæ. You shal haue it presently: he sent for his pastor, who gaue him the holy communion, but without any secret confession: for he saide that his minde was not troubled with anie thing. Héere his pastor beganne to deale with him about his

burial, and asked him, where, and in what manner he would be buried? Bury me (saide the other) euen as you would burie a christian man of the most inferior sorte, neither doe I care where you lay this body of mine, it will be found out well enough in the last day whersoeuer it be laide, and as for funerall pompe I regarde it not. When there was mention made of the ringing of belles, of yéerely dirges to be sung, of a pardon, and the communion of merites to be purchased: to which his answer was, My pastor, I shalbe neuer the worse, if there be no bell rung for me: if you bestow any solemne funerall on me, it is more than néede: or if there be any other thing that the publike custome of the church requireth, if it may be omitted without offence to the weake ones, I leaue it to your discretion. Neither is it my purpose, either to buy any mannes prayers, or to spoile any man of his merits, Christ hath merited sufficiently for me, and I hope the prayers of the church will not alittle profite me while I am aliue. My whole trust is, that the prince of Pastors the Lord Iesus, hath done away all my sinnes, and fastned them vnto his Crosse, and that hee hath written and sealed my pardon with his most pretious blood, whereby he hath made vs assured of eternall life, if we put all our trust in him. For God forbidde that I with mans merites and pardons should prouoke my God to enter into iudgement with his seruant, being most assured, that in his sight no flesh liuing shall be iustified, I appeale from his iustice to his mercy, which is great and vnspeakeable. Hauing spoken these things the Minister departed. *Cornelius* hauing conceiued great hope of saluation, with great ioy and cheerefulnes, willeth some things to be read vnto him out of the Bible, which tend to proue the resurrection of the dead, and the reward of immortalitie, as that out of *Esay* concerning the death of *Hezechia*, together with his song: then the fifteenth chapter of the first epistle to the Corinthians: then of the death of *Lazarus*, out of *Iohn*, but especially the hystorie of Christes passion out of the Gospel. Oh how greedily did he deuoure (as it were) euery thing in his minde? at some things sighing, at some lifting vp his hands with thankesgiuing, reioycing at

some,

some, and at many things that were read vnto him, he would cast forth certaine short prayers. After dinner, when he had slept a while, he willed the twelfth chapter of *Iohn* to be read vnto him, euen to the end: heere you would haue saide he had beene a man transfigurated, and inspired with a new spirite. Now it grew towards the euening, he called for his wife and children, and raising vp himselfe so well as he could, he spake vnto them after this manner. Most deere wife, whome God hath before ioyned together, the same God doth now putte asunder, but onely in body, and that but for a short time. That care, and loue, and godlines which heretofore thou hast shewed to me and these sweete pledges, bestow wholly on these the fruite of our marriage, which God hath giuen vnto vs, maintaine them and bring them vp in such sorte as they may be compted worthy of Christ, which if thou shalt doe, as I trust thou wilt, there shall be no cause why they shoulde bee compted orphanes. But if thou chaunce to marry againe, (at which word she burst out into great weeping, and beganne to sweare that she would neuer set her minde vpon marriage againe.) But heere *Cornelius* interrupted her, and saide, My most deare sister in Christ, if the Lord Iesus shall vouchsafe to bestowe this strength of spirite vpon thee, be not thou wanting to his heauenly gift, but embrace it: for it will be better both for thee and thy children: but if the infirmitie of the flesh shall call thee to the married state, then knowe that my death doth set thee free from that power which I haue had ouer thee, but not from that faithfulnesse, which both in respect of mee and thee, thou owest vnto all the children common to vs both. As touching matrimonie, vse that libertie which the Lorde hath permitted vnto thee: onely this I request, and admonish thee of, that thou chose a man of those conditions: and thou also to shew thy selfe in such sort towards him, that he may either by his owne goodnesse be drawen, or by thy commoditie may be prouoked to loue his sonnes in lawe. And moreouer, beware that thou dost not binde thy selfe by any vow: Keepe thy selfe free to God and our children, whome I would haue thee so to traine vp in all pietie, that they may not addict them-

ſelues vnto my trade, vntill by their yeares and experience of things, it ſhall appeare for what kind of life they are moſt fit. Then turning to his children, hée exhorted them to the ſtudie of godlineſſe, to obey their mother, and to haue mutuall loue and concord amongſt themſelues. Hauing ended theſe ſayings, he kiſſed his wife, and his children, and prayed God to bleſſe them. After all this, he looking vppon the reſt that were preſent, he ſaid, before to morrow morning, the Lord Ieſus which roſe againe in the morning, will vouchſafe of his great mercie to call this ſoule out of the ſepulchre of this body, and out of the darkeneſſe of this mortalitie, into his heauenly light. I will not wearie my tender age with néedleſſe watchings. And let the reſt alſo go take their reſt, one ſhall ſuffice to be with me, to put me in minde of ſome of thoſe holy inſtructions which haue béene read. The night being paſt, about foure of the clocke, all his family being about him, he willed the whole Pſalme to be read vnto him, which the Lord Ieſus praying rehearſed vpon the croſſe. That done, he ſaid, The Lord is my light and my ſaluation, whom ſhall I feare? The Lord is the protector of my life, of whom ſhall I be afraide? Then he folded his hands vpon his breaſt in maner of a ſupplicant, and lifting his eyes toward heauen, he ſaid, Lord Ieſus receiue my ſpirit. And forthwith cloſed vp his eies, as one about to ſléepe, and with a little ſigh yéelded vp the ghoſt, you would haue ſaid he had béene aſléepe.

Mar. I neuer heard of a more eaſie departure.

Phæ. And ſo he was in all his life. They were both my friends, peraduenture I ſhall not iudge indifferently which of them died the more Chriſtian-like, you which are of ſounder iudgement, can tell better than I.

Mar. That I will, but at my leyſure.

FINIS.

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